

A NEW TREATISE ON HELL

Or

How to Fight Hell

~*~

Fourth Edition

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“‘My lord,’ replied Solon, ‘I know God is envious of human prosperity and likes to trouble us; and you question me about the lot of man...’”

~~~~~Herodotus, *Histories*, Book I

“If Wieland had framed juster notions of moral duty and of the divine attributes, or if I had been gifted with ordinary equanimity or foresight, the double-tongued deceiver would have been baffled and repelled.”

~~~~~Charles Brockden Brown, *Wieland*

Preface

While some will understandably feel inclined to simply ignore this most implacable and disturbing of topics, they can never expect by their mere doing so to escape from it.

If, as is my contention, the direct impact and influence of “Hell” plays such an overwhelmingly role in bringing about mankind’s worst problems, we must address Hell as an issue of utmost priority or else give up trying to solve serious problems to begin with. If we don’t get at the very root of whatever it is that does or might ail us, cutting off no matter how many branches and stems of a malady avails us little. If we don’t cure the cancer, curing the cold means little.

Needless to say, this is *not* an easy subject. It concerns that which one spends a greater part of their life trying to get away from. Initially, I assumed it unthinkable to write about (literal) Hell, as I believed it would only make it more difficult for people to take me seriously in other matters. In addition to being somewhat puzzled as to how exactly to describe what I had seen and heard, it was a subject I myself would just as soon have put aside and forgotten. Yet when I realized what and how much is at stake with respect to this truly age old problem, I thought I should at least have a go at it, and what is before you is the result.

The possibility that there are spirit people has profound and wide ranging implications for religion, philosophy, law, government, medicine, history, and other various areas of science, implications so great that there is little room to begin to try to take them up here. But to illustrate (in the case of science), if, for the sake of argument, we assume a “Satan” (or someone like or similar to this), it is fairly obvious he could or would, to some degree, influence science, by steering inquiry, falsifying data, and undermining or attacking scientific views inimical to his own interests: a very devastating conclusion to put it mildly. Apply this same “Satan” or “Satan, inc.” to other areas of life and study and one can see, and further discover through examination, how extensive and deeply entrenched the Hell problem is. But this is only the beginning, and I believe if we look further we will come to see that crucial life-questions such as whether a people are free rests in the final analysis on how successfully, or not, they are able to deal with spirit people (of whom more as we proceed.)

This book merges my two earlier summaries, “How to Fight Hell,” and its “Supplement,” and by doing so a more (I think) convenient and better filled out single work has been created. At the same time I have taken this opportunity to include further information and analysis not contained in the previous writings. In one sense then, this *New Treatise* is not so “new” a work, because it merely reproduces the older writings, albeit arranged in a somewhat different manner. Yet the addition of more information and analysis gives it something the essays did not have, and to that extent at least it is new. I considered starting again from scratch and composing something entirely original, but decided against it when I saw that what the essays contained was adequate to get at a minimum a basic understanding of the subject; which (at the present stages) is all that I intended. Yet, at the same time, by combining the essays, and including the new information and analysis, I am able to better organize and standardize the study, while considering the subject somewhat more in depth than before. In these ways, I hope to have put together a synthesis that is both more thorough and instructive to readers than the separate essays. At least this is my wish. Some might prefer the essays for their relative brevity. Some might want that I had done a properly “new” work, or that this “new” *Treatise* was more comprehensive than it actually is. For any such possible disappointment, I beg other’s pardon, and can only say that for my own purposes and circumstances, I feel the work is at least sufficient. Without question, the topic is deserving of much, much more addressing and examination than I am providing. Yet as far as what I myself can contribute, I am satisfied that what I have put together here is at least still helpful.

Not a few things I speak of here will certainly sound too fantastical to many, and I don’t ask anyone to just take my word for what I say as true. You can believe or not believe what I say as you choose. For my part, I am merely giving here the facts as I know them, and much of what this work contains is simply my own testimony, again, take it or leave it as you please. What is being addressed here is not *really* nor technically supernatural phenomena. Rather they are material phenomena, but *material* phenomena whose proper understanding requires more information than we have available to us, and more intelligent inquiry into their nature and character. My attempting to combine theology with empirical scrutiny and analysis is, granted, a strange or at least unusual approach to a scientific study. But its justification, I hope will be borne out after one has surveyed the work as a whole. It is an approach, which, to my understanding of the matter, is as much as the present state of “Hell-ology” allows.

Note to the Second Edition

The major difference between the present and the previous version of this work is my introducing a few new terms and names, including Orkonism and Goomerism. *Orkonism*, according to the simplest definition, refers to the belief in and or practice of doing the “wrong thing” the “right way.” Essentially, to an Orkonist, there is good in evil, if the evil is given its respectful “due;” though given Orkonists might well differ how and to what extent evil is good or justified, or what it’s prime motive and purpose is and should be.

Goomerism, by comparison, refers to the practice of doing the “wrong thing” the “wrong way.” In practical experience, a Goomerist is someone who is in some way or other under the spell or influence of an Orkonist, but who themselves is not prepared to make such an obvious break with goodness and openly embrace evil. A Goomerist would profit selfishly from the Orkonists ways (at least they believe they can) without making the kind of evil commitment expected of an Orkonist. Also, it is not inappropriate to think of a Goomerist as an insincere bumbling person who attempts to disguise his guilt with his otherwise very real ignorance and stupidity. We might well speak of there being subcategories and classifications, and a given person may be a combination of Orkonist and Goomerist, but these approximations of the two main decidedly amoral outlooks or dispositions are I would think self-evident and clear enough in their basic conception.

One reason for adopting the terms Orkonist or Goomerist, is to avoid having to use such a highly charged, more ambiguous, and value-loaded term like “Satanist.” A Satanist may well be an Orkonist or Goomerist, but it doesn’t necessarily follow that an Orkonist or Goomerist is a Satanist: the difference, I suppose, being between serving a principle or way of thinking on the one hand, versus serving a specific person (“Satan” or a “Satan”) on the other.

Note to the Fourth Edition

In preparing this fourth edition of *New Treatise*, it is somewhat odd looking back now on what I wrote a couple years ago. What is odd is that while what I wrote is (as seems) true or mostly true, with the passage of time I now might see the given topic somewhat differently. I suppose therefore that if I were to write this all over again, among other things, I would probably take a somewhat different approach in terms of presentation and organization, perhaps providing greater emphasis on the nature and role of (so called) “fallen angels.” or ““gods,” rather than their human servants. This said, I think what I have written holds up well enough, and is still amply adequate to its purpose. Otherwise, for this edition, I have, as best as able, tried to correct or make what I had written earlier more clear, developed previous material, while in other instances added a few new remarks and observations.

The question well might be asked: does this topic insist on a dualistic, that is (great) Good versus (great) Evil, approach to understanding the universe? Must we or is it advisable to see life as primarily a battleground between Good and Evil? Although I address this question more closely in my *Christ and Truth*, the simple answer here is no. We need not nor is it advisable to see the world as one divided, simply, between Good and Evil. Now it is true, under certain circumstances our more immediate circumstances may be fairly and usefully characterized as conflicting between Good and Evil. But though this might make sense for specific circumstances and occasions, we have no needs or compelling grounds to take for granted that the universe and all of life itself is centered and focused around the conflict of Good versus Evil. In other words, (and based on the view I take), the world or universe may be said to contain evil, indeed very powerful evil. But this is of itself no reason to assume that the world is somehow evenly divided as a theatre of war between good and evil, or that the main purpose of our lives is to face and combat evil (or were you disposed otherwise, to battle good.) Great evil, as opposed to small or natural evil, we may learn one day is only accidental to the order of things, and not at all, or never was, necessary as such. While then a great battle between Good and Evil may be said to take place in one part of the cosmos, it is not strictly necessary to assume that that the particular conflict in question has great or any implications for any other part, let alone the rest of the entire universe. On the other hand, it may well have such implication, so that we should not be blind to that possibility also. Yet if we see the conflict between great Good and Evil extending beyond immediate circumstances, we should judge from and based on a rational assessment of specific facts and circumstances, and not overly rely on abstract and speculative generalities

Introduction

“In the senses is deception [in the understanding is the source of truth.]”
~~~~~Xenophanes of Colophon.

For many the idea of Hell, devils, spirit people, and (“working”) witchcraft and sorcery exist exclusively in the realm of the imaginative, and are either the result of psychological abnormality or else instances of misinterpreted phenomena. At the same time, there are others who think there is truth to these things, and that they are more than just people’s imaginings or conjectural surmising. Even so, such persons are usually at a loss to know exactly what such things are about. For the greater part of my own life, I would consider myself to have been in the latter category, while taking great care to be skeptical and guard against superstition and hoaxes. Historically, religiously, culturally and behaviorally there seemed to have been persons and events which bespoke something beyond more ordinarily accepted interpretations of behavior and phenomena. Surely, there has at least been enough evidence over the course of centuries, found and arising from all over the globe, to warrant such suspicions and our being open minded about the existence of “spirit persons” and their possible presence in our midst.

Some might think me a crank or fraud, or someone penning a satire --- which, simply given the topic, is understandable. Yet while I have been accused of being crazy, no one as yet to call me liar. I do not expect anyone at my mere saying so, to believe what I claim here is true. My purpose has been primarily to offer an introduction to the subject and also some help and explanation to people for whom this kind of problem might come to them in a drastic way. For the rest, people are free to make of what I write here as they please (as they most assuredly will do in any case.) It is not at all impossible that some who brush these things aside now, will find later what I have to say of value and of use to them.

Without wanting to make silly drama over the matter, over the past decade, I have experienced such persons, events and phenomena that make it undeniable that Hell and spirit persons there from are something palpable, and empirically real. In addressing the topic of “Hell” (and spirit people representative of) I am not (usually) speaking about Hell allegorically or metaphorically, but literally. Leaving aside the question of angels, *spirit people* (normally speaking) are not transcendental beings, demonic energies, abstract forces, but simply “souls,” personalities and intelligences with spirit bodies of otherwise dead and departed human beings who, depending on their circumstance, have become, manifest themselves as, or live their lives as persons with rarefied bodies (and of a substance as yet unclear.) As I use the term, spirit person ordinarily, or unless and when I introduce the possibility of other kinds of sentient human-like personages, it refers to people who were born, lived their life, died, and passed on into a future life in the form of what, for practical purposes, we can call a “spirit person.”

The quantity of things I have seen and felt in the course my personal and immediate dealing with these people are more than staggering, and the story behind all these events is more than what I am prepared to write at this time. What basically I would like to do instead is try to explain, as best I am in a position to know, what Hell is, how it works, and what steps one can take to protect one’s self against its attacks. In raising these issues and formulating the problem here, I prefer to think of myself primarily as a medical researcher examining a horrible disease, with a view toward understanding, and considering what measures might be taken to combat and counteract it. This is certainly not a subject I would choose to write about for interest, curiosity, or amusement’s sake. Please believe me, writing this was something I’d rather not have had to do. It is actually very painful to go over many of these experiences. Hell, after all, is “Hell.” This work therefore could not, would not, have been written but that its extremely serious and urgent nature demanded it.

In addressing this topic, I don’t by any means pretend to try to exhaust the subject, or know everything about it. What I relate here is based essentially on my own particular experience, analysis and study, and doesn’t begin to pretend to cover all possible experiences or explanations. The problems with Hell go back as long as the history of humankind. It permeates all aspects of life, and each one of these aspects (that is with respect to Hell’s influence on it) is worth a complete study all its own. Some points of morals and religion, with respect to the matter of Hell, will be a matter of honest disputes between some, and it would be impossible for me to go into all of those. What I have endeavored to do, however, is present something like a practical overview of the essential problem with some suggestions as to possible solutions. I am fully aware that there are some points people will have a different interpretation or remedy. But in the case of error on my part, or failure to account for an alternative explanation or interpretation, it will be understood, I hope, that if what I have offered is not strictly speaking true, or even not true at all, it will at least, for the time being, have served as one working hypothesis or warranted expedient for how to view a particular topic raised. Similarly, my pronounced subjectivity, expression of opinion, and perhaps too free generalizing on some points, I hope also will be indulged on the grounds of their being simply and easily identified for what they are. If some of what I discuss sounds very strange and bizarre, do know that many of these things are *very* strange and bizarre; indeed, are intended to be so by criminal spirit people. Realizing this, one will help one better understand why for ages these kinds of things have frequently been unknown, unacknowledged, unbelieved, or dismissed as unreal.

Perhaps, with the passing of time what is put down here will read like something written about a newly discovered land written in the 16th or 17th century, i.e., that is possibly mistaken in detail but which presents (in most if not all instances) essentially correct ideas. God willing, it will, *if nothing else*, encourage and facilitate a more rational and scientific examination of the subject from both the religious and scientific viewpoints.

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If literal Hell and criminal spirit people in our midst is actual fact, the question will arise, “why aren’t these things already known about scientifically then?” The truth of the matter is, many of these things are already very well known to some, and have been for ages, but where these things are known they are most usually kept secret or denied. For starters, the nature of the subject is *very* distressing and hard to deal with. Encounters with literal Hell can be unspeakably sad, agonizing,

maddening, and not surprisingly those who have directly dealt with Hell are not interested in reminiscing about it. They'd rather forget; while at the same time would be at a loss (in any case) to exactly explain the what and whys of what they went through without sounding as though they had some sort of mental problem, or at least much misunderstood. The difficulty is somewhat like describing how magic tricks are done, without being a magician oneself, and this sometimes to people who do not believe there is such a thing as magic to begin with.

All the while, people of or from Hell will routinely threaten "whistle-blowers" that if they talk about what they know, or have seen and heard that "they will have something done to them," and this with the understanding that there is predictably little or no limit to the cruelty the whistle-blower could expect.

Problems stemming from Hell have been with us so long, that for many they aren't even really a problem, but rather a simple matter of "that's the way life is." Such persons, indeed would feel uncomfortable if these problems weren't there -- as if there would be something wrong if there was not something wrong. It's like someone who lives with a nuisance for years, such as the loud music of his next door neighbor. After the nuisance ceased, they might feel disconcerted or strange to not hear that noise they were forced to accustom themselves to. Nevertheless, after a longer interval of peace and quiet had transpired, they would come to wonder how they ever got through listening to all that racket in the first place. Others accept Hell because they see it as authority; whether as authority it puts on a malevolent or pretends with a benign form. For yet others, Hell is not merely incidental misfortune and adversity in the course of life, but a terribly painful and tragic predicament or captivity.

*One of the fundamental problems when in dealing with Hell is its powers of deception, and not everyone is on the same moral and spiritual, let alone intellectual level, to withstand such.* By the same token, the truth can be known only by those disposed to hear it in the first place; regardless of how much facts and arguments one possesses to make one's case. To add to all this, there are some people who do little to resist deception (of which there are not a few); so that attempting to discuss Hell with them is utterly impossible.

Among the obstacles in dealing with this subject is that we tend to think of what is real in terms of the three-dimensional physics world, when in point of fact the existence of spirit people suggest a new dimension (or dimensions) to physics which remains largely unknown, unconsidered, and unexplored.

Another difficulty is that we do not ordinarily think of their being a connection between morals and physics. Yet in light of "spirit person" phenomena, it would seem necessary to ground our understanding of the physics of spiritual phenomena in terms consistent with a healthy and due respect for morals. Spirit persons (it would seem) often are where and what they are for moral or immoral reasons. Furthermore, they are not passive, "unconscious" phenomena such as we commonly view things which science might study, but moral beings, whose physical condition and reason for revealing themselves to someone is to a not insignificant degree a result of their moral character. To illustrate, it would ordinarily seem to be the case that it is going against the "order of things" for spirit people to be making an appearance among "regular" (i.e., flesh-and-blood living) people, and such spirit people who do make appearances, in most cases (though not necessarily all), are law breakers of a kind; such that a given spirit person one might see or encounter are by this definition persons who are disposed (to and in some degree) to act in a criminal manner.<sup>1</sup> In this sense, who one is seeing is the exception rather than the rule; that is to say, most spirit people we will not be able to see, because most are not inclined to break the rules. Now I will not say this is true in all cases of spirits who might appear to us. Some might appear to us without having to break any rules. But these kinds of spirits, if allowed, would be extremely rare. While a scientist studying something will usually want the phenomena to reappear so that it can be studied, for them to want a spirit person to appear is for them to want someone else to commit a crime. Hence there is a possible moral dilemma both for the spirit person who might appear, and the scientist who might in some way study or examine them which can potentially have very dangerous and harmful physiological, psychological and social repercussions to those that might (directly or indirectly) be affected.

While anthropology and psychology allow for the study of people, one should always be aware that even with such conventional sciences that people are souls, not "things," and one is getting off to a false start in viewing and treating them as such. There is then this decidedly moral dimension to anthropology and psychology that perhaps becomes even more pronounced and germane when addressing the subject of spirit people. Such study, if possible at all, requires a radically new kind of scientific approach and outlook grounded in morals. This is not to somehow suggest that morals are not important in other areas of sciences -- indeed, morals are very important in science, if for no other reason than the need for honesty. Yet in the case of the study of spirit phenomena, attention to morals becomes even more necessary, both for the purpose of respecting the personhood of who it is you are studying, and as kind of hygiene to protect the scientist from the kind of attacks certain spirit people might make on them. In this way, morals are as important for a scientist studying this subject, as hygiene is for someone studying or engaged in the practice of medicine.

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<sup>1</sup> This might seem like too hasty a conclusion, and I grant that if overall circumstances were different, normal and open interaction with spirit people, might not only be possible but a desirable and good thing. But as it is and has been most of the time and so far as we know, most overt and regular manifestations of spirit people are brought about by certain persons with much power and control, and who desire to manipulate "regular" people, of which more as we proceed. Yet this said, we should note that the reason there might be more good (or bad) spirits around in a given environment (say a city), is for the same reasons there might be good (or bad) "regular" people, which is to say for moral and cultural reasons. So granted one can't assume circumstances will be all bad or good necessarily such that spirit people can or should be characterized this way. Some people do this, claiming the *entire world*, is half good and half evil for example, which is either obviously false or else scientifically unprovable. Yet even so, and given things how they are and have been as best we know, it is not unwarranted as a practical matter to treat most open manifestations by spirit persons as being the result of malfeasance. I, at any rate, am inclined to take this view as being certainly the far more safe and prudent one.

This said, let's not overlook the obvious that these matters are not something to be treated merely as a curiosity, but relate to the essence of life and death itself, and that not un-typically regular or spirit people of Hell, who one might be dealing with, are people who are often in some way or other very ill, in great agony, or living amid incomprehensible squalor, and personal tragedy, and not un-rarely have deep rooted mental problems.

More commonly speaking, philosophy is usually ignored or dismissed as an irrelevant and esoteric field of endeavor. Yet in dealing with the machinations of spirit people, applying both idealism (going back to Plato) and more modern scientific philosophy (going back to Francis Bacon), has, in my own experience, proved life-saving and invaluable. A person interested in the subject of spirit person phenomena is therefore most wise to avail themselves of the powers of sound, rational and ethical philosophy as a means of discerning true from false with respect to both fact and morals.

Though it has been a topic with mankind, throughout the world, since time immemorial, serious discussion of spirit persons from a scientific point of view is typically, if not entirely forbidden at the outset, frowned upon.

Arguments like “We know...,” “Everyone says....,” complete silence, or resorting to ridicule are often as much of any kind of argument one will secure from those who categorically deny the reality and possibility of literal spirit persons. While I certainly don’t expect that one should out of hand assume the claim that there are spirit persons to be valid, arguments such as those just mentioned can hardly be considered serious, fair, scientific, or objective ones. Indeed, in many instances, and I believe if we are honest with ourselves about it, such attitudes stem more from immaturity and deep seated fear than unbiased, rational reflection.

Among the reasons there has been an understandable resistance to the study of spirit people and spirit phenomena are traditional prejudice, the highly controversial nature of the subject, fear of ridicule, theological confusion and misunderstanding, sabotage of such study by the spirits and or people who cooperate with them, or, if these other reasons don’t dissuade, simple fear of Hell spirits themselves or the confusion of them with the benign spirits of spoken of in conventional religion. The Spiritualism of the late 19th century, for instance, consisting as it did of hoaxes, superstition, mixed with what was probably on occasion sound fact and proof, made for such an evidentiary hodge podge that not surprisingly it ended up being discredited altogether.

One sees a related problem arise in the writings of Increase Mather, Cotton Mather, Joseph Glanville, and Emanuel Swedenborg. In the case of the Mathers, the New England Puritans, the approach is not terribly scientific, and is based largely on contemporary hearsay, and scriptural and classical references. To use such as *empirical* evidence, is, not surprisingly a highly dubious proposition. Yet while tradition and theology can only rarely serve as scientific explanation, they do help to provide some kind of initial context and tentative accounting for things we otherwise don’t know. Though one need be very careful with the Mathers, it would be equally wrong to dismiss all they have to say in their books as erroneous, inaccurate or without value. For example in *Cases of Conscience Concerning Evil Spirits*, Increase Mather makes note of the fact that “the Devil” can be made to appear as a saint or even Christ himself, which, based on my own personal experience I know to be, for me, an incontrovertible fact.

Swedenborg, the 18<sup>th</sup> century Swedish scientist and theologian, is more careful. Yet the theological and moral implications of his subject, understandably are given greater weight than the scientific aspects; nor was he always very careful at questioning the nature of who and what he saw, heard and experienced. Yet unlike most others, Swedenborg speaks from first-hand encounters with spirit people. He has some very good things to say on the subject, especially with respect to morals and theology. I would point out, even so, that some of his views, in particular on the ways of people of Heaven, may have, very likely, been deceptions imposed on him by Hell. While the demons he speaks of conversing with are sometimes portrayed as dunderheads when it comes to rational thought (which they often are), he does not (in my opinion) seem to have made due allowance for the often extraordinary power of “Satan’s” cunning, including his ability to masquerade as God and His angels.

Perhaps the main obstacles to dealing with Hell scientifically, are both the degree of failure of many religious people to be rational and honestly scientific, and the failure of many scientific people to be courageously honest; while at the same time properly appreciative of what are seen as traditionally religious matters.

### What is Hell?

“Ishtar says to her father, Anu: ‘If you refuse to make me the Bull of Heaven I will break in the door of hell and smash the bolts. I will let the doors of hell stand wide open and bring up the dead to eat the food with the living; and the hosts of the dead outnumber the living.’”  
~~~~~*Gilgamesh Epic*<sup>2</sup>

For our purposes, Hell can be spoken of in at least three senses (in no special order):

1. As a “geographical” or otherwise physical location
2. The policy, methods, and way of life of “Satan” (for which you may substitute “an autocratic spirit person hoodlum,” of extraordinary knowledge, shrewdness and savvy, if you like) and his followers
3. An emphatically immoral and psychologically stunted disposition

² As translated by N. K. Sandars

Insofar as these definitions are ultimately linked, and in some instances inseparable, it seemed justified for convenience sake, if nothing else, to vicariously use the term as suits us in one of these three senses, or in a sense which combines one, two, or all three definitions. A phrase, for example, like “you can take the ghost out of Hell, but you can’t take the Hell out of the ghost,” is an example where two quite different senses are used for the same term, and in a manner in which a reader will have little difficulty in getting at the meaning intended.

This said, it is well to narrow down some of these characterizations and definitions.

In many, if not most primitive and ancient cultures from around the world, it was believed that there is an “underworld” which the dead went to, and which, under certain circumstances, they could possibly come back out of. Indeed the idea of an underworld (or something very similar such as the Hebrew *Sheol*) as being the abode for the departed was apparently far more common than that of “Heaven” being such a place. Even in Egyptian theology and cosmology which did recognize a Heaven for the dead, Heaven was for a relative few, and was itself usually spoken of as being located in the underworld. Babylonian, ancient Persian, Hindu³ and Buddhist thought make reference to a place of darkness and or torment below us inhabited by demons, shades and asuras. The Chinese picked up the idea of Hell from the Buddhists and developed somewhat elaborate ideas on the subject. Interestingly, prior to that they had a more or less common understanding and acceptance of ghosts and spirits, but not “Hell”⁴ as such, the world being more peacefully divided between earthly and heavenly beings (though Heaven might be spoken of as both a person and the sky above.).

Mozi (or Mo Tzu), one of China’s earliest and most influential thinkers presented a very empirical, if not all that terribly persuasive, argument for the existence of spirits. What is interesting is that such writings of his show that there was doubt on the subject even in his long ago time (the 5th century B.C.); so skepticism about these things is not anything new. Some of his arguments are consequential, i.e., it will benefit people if they believe there are ghosts and spirits. Since ghosts and spirits (whether good or bad) witness and see what you do, you have that much less reason to act improperly. Similar ideas and arguments (though – as far as we know – not so specifically addressed) were found among the Greeks. Now if someone argues they are using these arguments to fool people into being moral, then we would have to conclude that they were duplicitous in doing so – an arguably unjust charge to make of someone like Mozi.

In my own dealing with spirit people, the phrase “down below” is very frequently used to designate where criminal or overtly witchcraft connected spirit people (as well as others not so malevolent) come from or “live.” Whether this is meant down below relative to us physically, dimensionally, metaphorically, spiritually (or some combination these) is not entirely clear. Some have expressed the view of “down below” being literally beneath the earth’s surface. “The earth hath bubbles and these are of them.” Though it is uncertain exactly what “down below” means, the most likely correct interpretation is that it exists in what we might call another dimension, rather than down below the earth’s surface in this (the third) dimension – though this speculated dimension and our third dimension may in some way be parallel (if, that is, they are not otherwise and after all linked or the same thing.) According to Dante, Hell, or in this case “down below,” has a bottom, and on one occasion a spirit person communicated to me the idea that there is a kind of bottom to down below, a desert of some sort, that was alternatively insufferably cold or excruciatingly hot, like a sort of combined Equator and Antarctic. Whether “down below” is restricted to the earth, or whether there are other spirit realms in other solar systems is not known. It can, however, be noted that Swedenborg held the belief that there are a plurality of worlds, aside from our own, which are inhabited by people. If this is so, it naturally raises the question of whether these alleged separate worlds have their own distinct spirit realms, share one in combination by all, or some combination. On this point, Swedenborg, is not to my knowledge entirely clear; though, on the other hand, this may simply be a result of my ignorance of his full body of work rather than any omission on his part.

“Down below,” however, is not itself (at least according to some people’s views) necessarily “Hell.” Hell for some of the people who come from “down below” is something like “down below-down below.” So that apparently what actually constitutes Hell depends, to some degree, on how “high up” one is looking from. *Geographical* Hell, as such then, is a place where the worse people of humanity have ended up after this life, yet with the understanding there may perhaps be those who are of lesser guilt in its immediate (if not long term) grips. The people who make up this society are basically the rottenest criminals of various kinds, while keeping in mind points of comparison and degree. As a *general* rule, the worse they were in life, the lower down they go. There are certain means, however, to summon them back up, and this, in effect, is what some kinds of sorcery and witchcraft do. There is reportedly purgatory (or something like it), and it is said that there have been people from down below who made it to purgatory; though this, as seen on the surface, is not all that common. Yet perhaps what actually constitutes Hell down below as such may simply be a matter (as it is “up here”) of what kind of people a given person might be with. There is a sense that people down below can live tolerably well; at least some spirit persons don’t seem to ordinarily be in such great distress, but for the trouble caused by the Hell people. Hell then, after all, and speaking spatially, can easily be above as well as below. Indeed, on a given occasion there may easily be more Hell going on among ourselves than “down below.”⁵ It is also well worthwhile to consider that Hell’s physical location (and as the worst of all places may have changed, as well there are or may have been more than one such hub or center. As t stands, we just don’t know.

One might also think of Hell as a place where people fell; so weighted down by their sins and wrong doing, and thus created an insufferable world by their being together. Oftentimes the way we act toward getting what we want, if immoral, actually frustrates all the more our obtaining what we so desire. If we don’t aspire after something the Right and moral way,

³ In the *Bhagavad-Gita* we find: “These [i.e., deceitfulness, arrogance, false pride, anger, harsh speech, and ignorance] be the signs, My Prince! Of him whose birth is fated for regions of the vile.”

⁴ Which they came to call *Ti Yü* or “earth prison.”

⁵ Very possibly, those who we call “Satan” and his fallen angels may, and or pagan “gods,” in some manner, live in the air or sky, rather than down-below. Though explaining how such is possible is not easy, there are good reasons even so for believing this to be the case, given their oversight of the world at large, as well as instances where their “Powers of the Air” are displayed.

usually what we want will only become all the more farther off. Quite simply, Hell exists, and its distance from happiness and well-being, partly because of the failure of people to live according to this understanding. Yet bear in mind, how low one goes is not always something that is determined by physical direction, but is also a determination of one's mind, spirit, heart and character. Of interest in this regard, the name "Gehenna," synonymous with Hell, and used by Christ, refers to the valley of Hinnom valley (also at an earlier time called Topeth) just outside Jerusalem (of all places.) It was here children were sacrificed to Baal. The connection is a very appropriate one because making sacrifices of others to appease one's own greed or self-interest is a very Hell-like characteristic.

Hell as the *policy*, methods, and way of life of the Evil One, Satan, Satanism, or (alternatively) Orkonism, I will address as we get on.

In addition to Hell as a "geographical" location and a manifestation of the "Evil One" and his policies, Hell can also be used to denote an emphatically immoral and psychologically stunted *disposition*, or a place where such dispositions predominate among a group of people. But this kind of Hell is really only a by product of and sub-definition relating to the "Evil One" and his policies,⁶ with the difference that its speaks of Hell as something immediately and practically real, as opposed to Hell in its more far reaching context.

One other way to view Hell is as the sin enslaved, sickly past of collective humanity, and which continues to haunt and violently attack the human race. It is like our collective shameful yesterdays that cannot be so easily got rid of, with the Hell spirit people being the very physical manifestation of earlier troubled times and lives.

Hell is what it is, I would maintain, not because God created it, but because, some "Evil One" (or "Ones") and our acquiescing to and going along with him have created it. Hell was in fact something people created; perhaps due to the conniving manipulation of certain "aristocratic" and powerful spirit persons or "fallen angels"

"The Evil One"

"My mind was once the true survey
Of all these meadows fresh and gay,
And in the greenness of the grass
Did see its hopes as in a glass;
When Juliana came, and she
What I do to the grass, does to my thoughts and me.

But these, while I with sorrow pine,
Grew more luxuriant still and fine,
That not one blade of grass you spied
But had a flower on either side;
When Juliana came, and she
What I do to the grass, does to my thoughts and me.

Unthankful meadows, could you so
A fellowship so true forgo,
And in your gaudy May-games meet,
While I lay trodden under feet...

But what you in compassion ought,
Shall now by my revenge be wrought:
And flowers, I and grass and all,
Will in one common ruin fall...
~~~~~Andrew Marvell, from "The Mower's Song"

"Their processions and their phallic hymns would be disgraceful exhibitions were it not that they are done in honor of Dionysus. But Dionysus, in whose honor they rave and hold revels, is the same as Hades."  
~~~~~Heraclitus of Ephesus, *fragment*.

If one can speak of evil or unjustified violent antipathy (towards say mankind) as a major force in the universe, in who or what would it consist? Either we could speak of it as say a malignant substance, or else we could speak of a person who intends unjustified or cruel harm to others. Now if the universe were just created 5 minutes ago, and neither a person or substance of this sort were as yet present, could or should we expect either one to appear? Off hand, I don't think anyone could say. But given how things have been through most of known history, there seems good reason to believe that sooner or later there would be., though granted the why-such leaves much to interpretation⁷

⁶ Or "Evil principle" (rather than person) if you prefer.

⁷ So far and in what follows Satan, Hell, orkonist have been and will be used fairly loosely and interchangeably. There is, in part, an intended purpose in this, inasmuch as the "Evil One" is not always so easy to pin down, either with respect to immediate evil going on or evil going on in

Destruction (such as when we eat, or when skin is shed, etc., etc.) one can fairly assume is a natural activity. Yet it may be that someone (or perhaps a group of someones) a very long time ago got the idea that by tapping into this principle he could appropriate the mantle of great destroyer himself. Few or others would never have dreamt of the idea, and he scared many of them to death with this, and thus founded an empire. This at least will serve as one plausible and preliminary hypothesis.

Now the next question is, if evil was is or has its origins in a person, is this one or more persons? And Is there something about the full vocation of evil which lends itself to being one, rather than more than one, person? If so this would explain our “Satan.” But if not, should we posit multiple “Satans?” And whether we speak of one or more, do they remain always in that role, or do others possibly take their place? If there are shifts in power among such people it might easily go on unheard of or behind closed doors in such a way that even people who work directly for the “great evil power” might not even know that such transition had taken place, but went on believing the basic structure of power and authority otherwise left intact. Such possibilities are, at any rate, worth posing when attempting to form a picture of Hell’s hierarchy, and also how such is viewed by its servants and slaves.

In more developed and traditional Hinduism, Shiva is the power of destruction opposite to Vishnu the power of life. Yet destruction as we noted is obviously to some extent natural, and Shiva is sometimes seen as life affirmative in his destruction (as when trees lose their leaves in autumn.) If we posit say a Satan, this would not then necessarily imply either that Shiva was Satan or Satan was Shiva. It is perhaps in this gray area between natural destruction and unnatural destruction that we might say Satan or a Satan is able to conceal and legitimize himself. The ancient Hindu’s had a Satan whom they called “Mara.” The *Dhammapada* speaks of him as the “devil of confusion,” and it was he who tried to sorely tempt the Buddha. Of course, he is also known as “the Devil” or else “the Devil” is used to refer to someone very like Satan.

All this raised, it is necessary then to consider who and what Satan is or possibly is,⁸ because for we otherwise have very good historical and traditional reason to believe he is the founder of Hell, or ought be thought of as the founder of Hell (as such), and using the name as a practical label. There is significance in the fact that the terms Satan and Hell can be used synonymously. Now could Hell be posited without Satan? Perhaps, but he reflects the complete arrogance and selfishness which are ostensibly at the root of all Hell behavior. At minimum, and even if only a hypothesis or conjecture, he serves as a starting point for conceptualizing such unfathomable arrogance and selfishness.

I was told by a spirit person (for what it is worth, granted and perhaps not much) that he is actually different than the serpent,⁹ who, by comparison, is some kind of primordial personage. In a vision shown to me by a spirit person, the serpent looked like something out of William Blake. He is an actual serpent, but with a more knowing and laconic eye to his appearance than an ordinary serpent. Also he more like a lumpy black eel than a snake, but an eel with a more rounded head and without any appendages to his body. He appeared very large, but whether he actually is so I could not say. While his look isn’t one of hostility, it is rather wry and sarcastic, as if to say, “you don’t know how it really is.” At the same time, he is someone in no hurry and respects your right to believe what you want to believe. When Adam and Eve fell, people sometimes forget or overlook the fact that the serpent fell also. Whether he is now active doing anything as such or just keeps to himself, again, I don’t know. There must have been some beauty in the serpent, but beauty that was a deception; beauty that was without compassion, beauty that brought with it pain, death, and decomposition.

Again, Satan evidently or else possibly is someone else. It was also related to me that he has been around for about 11,000 years. He has been spoken of by some Church Fathers as having an “aerial” or else some sort of spirit body, but that he is subject to pride and envy.¹⁰ Exactly who he is and what his relationship to the serpent is, one can only speculate. Religious tradition has him to be a fallen angel. On the other hand, it is not too farfetched to consider the possibility of him as is just a regular human person who (for whatever exact reason) ended up “down below” and founded an empire there. This said, the fallen angel view is perhaps more plausible inasmuch as certain of these spirit people can make it seem as if they really came from Heaven while making reference to things without ostensible parallel in mundane experience. In the parable about the seed dropped on the ground, Christ speaks of the “birds of the air,” who snatch up those who are not planted in the Word. These “birds” would seem to be a reference to fallen angels. On the other hand, in the oft quoted passage in Isaiah 14:12-15, it is not clear if the person spoken of is literally Satan or merely one of his people, nor is it entirely obvious whether a fallen angel or else merely a fallen (human) person is meant. Note in this passage, also from Isaiah (in this case 24:21):

“On that day the Lord will punish
the host of heaven, in heaven,
and the kings of the earth, on the earth”

a long term sense. When one of the high priests says to the blind-folded Jesus:” prophesy who struck you” both the blindfold, the blow and the taunt are in the true spirit and practice of this or this sort of character.

⁸ Maimonides: “They said in the Talmud as follows: R. Simeon, son of Lakish, says: “The adversary (satan), evil inclination (yezer ha-ra’), and the angel of death are one in the same being...The Hebrew , satan, is derived from the same root as seteh, ‘turn away’ (Proverbs. IV. 15); it implies the notion of turning away and moving away from a thing; he undoubtedly turns us away from the way of truth, and leads us astray in the way of error.” *Guide for the Perplexed*, III. 22.

⁹ The Book of Revelation, 20:2, speaks of Satan as the ancient serpent. But if they are the same this would leave us to determine how the “most cunning of the animals” is at the same time a fallen angel (or else regular person.) Maimonides citing one of the Jewish sages, says Satan (Samael) rode the serpent (in the Garden of Eden). *Guide*, II.33. Now if Satan is posited as two persons, then perhaps we could speak of a himself *and* the serpent together as “Satan,” it being not uncommon among Orkonists to take on multiple or dual personalities, mostly, it would seem, as a stratagem to better deceive people or otherwise make hiding their guilt that much easier.

¹⁰ Yet if this is true, what are pride and envy that they should subject Satan? The answer apparently has something to do with Satan’s being born good, and then forsaking his goodness.

that there are bad people in “heaven,” or what, no doubt, is more specifically meant, the sky.

Naturally on the subject of Satan there is and will bound to be some disagreement. For some Satan is an actual being. For others Satan represents a way of thinking, namely overweening pride, impiety, rebellion against legitimate and just authority, extreme materialistic greed, arrogance and selfishness.

It may be more prudent and advisable to use the term, “Satan, inc.,” “Evil, inc.,” an “Orkonist,” or some such, rather than “Satan” to avoid possible confusions, and because “Satan,” like the word “demon” is so emotionally charged. Yet this acknowledged, here we indulge its use.

Some might argue that Satan is the name for the person sitting on the throne of Hell at a given time, and not necessarily one specifically named person as such. Another idea would be to say there are multiple ruling Satans. In any case, for at least convenience sake, I will normally be referring hereafter to Satan as an actual person, with the understanding that who are what he/it is might be construed differently; including the view which sees “him” as a certain kind of state of mind, character, or disposition rather than a literal person. At the same time, since so much of what we know of “Satan” is so vague and questionable, we might instead sometimes use casually made up names to denote the personification, or personifications, of evil. For instance, in my dealing with devils I might refer to their (to me) unknown leader as “Zombo,” “Monster Maker,” “the Green Goblin,” and the group to which they belong “the secret order of Zombo,” both to ridicule and demystify them, while by doing so also admit that our knowledge on some specific points is obviously sketchy.

Satan is, says the Bible, the most powerful person in and ruler of “the world,” hence he acts like, and many, including some well-meaning but deceived people, actually believe that he is God. And while Satan knows he is not God, he would like to be, and if he can’t actually be God, he will do the next best thing -- attempt to impersonate him, and get people to believe him to be such. And in this he to some extent tragically succeeds. As opposed to God’s, Satan’s is a possessing and consuming power, not a creative and generative one, but is more based in the power of destruction. Now as we said destruction is natural. But if we assume a Satan it is understood that the destruction and harm he brings about is unjust, unmoral, and therefore unnecessary. If that is not the case, we would have to dismiss the notion or hypothesis of Satan at the outset.

In the Bible,¹¹ Satan is described in these various ways, all of which I think are very helpful in understanding him:

The prince of this world: John 12:31
A liar, a murderer, the father of lies: John 8:44
Snatches the Word from hearers: Mathew 13:19, Mark 4:15
Perverts the Scripture: Matthew 4:4, Luke 4:10
Fashions himself into an angel of light: 2 Corinthians 4:4
Blinds the mind of unbelievers: 2 Corinthians 4:4
Can produce false miracles: 2 Thessalonians, 2:9
Prince of the power of the air: Ephesians, 2:2
Gentiles are under his power: Acts 26:18
Deceiver of the whole world: Rev. 12:9
God of this world: 2 Corinthians 4:4

It is Satan’s purpose, in effect, to set up his own universe while using God’s. That God allows such a thing shows the utmost importance he places on individuality and free choice. At the same time, that Satan is as powerful as he is shows his phenomenal cunning and intelligence. Although not actually mentioned in the Cain and Abel story, it is reasonable to infer his presence in it, even though technically he may have found to a way to absolve himself of what happened. That he could have played such a major role in the events of that story, yet found a lawyerly way of removing himself from technical guilt, might be thought of as typical Satan. While he apparently doesn’t necessarily need to actually “do” evil himself, he can and will, nonetheless, usually get others to do it for him. Evil, like any extensive and involved enterprise, ultimately requires team work and careful coordination between people; so one can assume Satan is a consummate and methodical organizer.

With Satan and Orkonist people typically things are seen and done in the reverse, and whatever God or goodness is seen as doing or having, Satan almost invariably has his own version. To match innocence, for example, Satan has (or invokes) childishness, for sympathy there is selfishness; for sorrow self-pity; for humility arrogance; for love hate; for admiration envy, etc. While in Heaven, the meek inherit the earth, in Hell it is the most low down criminal and reprobate who is empowered and rewarded. They have their own brands of religion, philosophy and science; which are the reverse of true religion, true philosophy, and true science; his own interpretation of everyone and everything *as seen through himself*. If Heaven has a cathedral, Hell will have one just as big. If Heaven has a Christian congregation, well Hell can have one. If Heaven has a saint, you can be sure Hell will have one of their own, or perhaps might have one of their own, in a given instance, accepted (by some deluded people) as a Christian saint. In this way, it is fairly routine of them try to pass off their version of someone or something as Heaven’s; in order to dupe or take someone in, whether or not the person or thing in question openly admits to evil or whether they pretend to good.

¹¹ As given in Henry B. Halley’s *Bible Handbook*, pp. 497-498. Halley’s reading of the 2nd Thessalonians passage mentioned here, however, might be seen by some as a rather free interpretation.

What we typically see Satan, a Satan or a high powered Orkonist doing then is appropriate to himself God's good things and pervert them to serve what he sees as his own interest. Selfishness and pride, for example, have their proper and natural place in life, but, of course, with Satan such things are taken to a point where they are unnatural and unhealthy. The hard core Orkonists takes things to a religious extreme; while the more mild one or Goomerists are prompted to casually believe they can have it God's way *and* Evil's way simultaneously. By patiently encouraging the latter belief over time a Satan or Orkonist can often times draw a fence-sitter, such as a "Goomerist," over to the "dark side" without the latter quite realizing how they have exposed themselves by carelessly or ignorantly letting their guard down.

One version of "Satan" which we might consider is to see him as the consummate miser and tyrant. Deception, fear, violence, and an appeal to the body over mind and heart are the keys to his power. Like the incorrigible miser and tyrant, he is envious, wants love. Yet due to his bottomless selfishness he is incapable of real love. Instead he can only do things to hurt people, and by this means get their attention, awe, and respect -- the closest thing to love for someone like himself. He tries to make himself look interesting through astounding sorcery shows, accompanied by displays of tremendous worldly and spiritual power; including the capacity to make himself or those working for him see divine. He reportedly, and there seems good reason to believe he (or again they) can cause earthquakes and change the weather. He also (and certain individuals working for him) can read people's thoughts as easily as you are I might take in a quick newspaper article. These feats are accomplished by means that amount to nothing more than the orchestration and use of numerous slaves and servants; along with powers which one might characterize as very sophisticated kinds of technologies at his disposal. One of his greatest areas of expertise is understanding human behavior, psychology, and physiology and how to take advantage of and manipulate them. Naturally it is well to consider other physical forces, such as various kinds of wave lengths of light and or other energy which presumably he or his people would be familiar with, and probably have no little capacity to manipulating.

People who think evil is somehow noble or attractive, as for example as in the romantic notion the Miltonic Satan, would be better advised in knowing that Hell is a self-absorbed, withered old miser, who doesn't seriously care about anyone else except as they serve his own personal use, least of all children and animals. Evil pretends to benevolence; loves prestige, power, material riches; feels sorry for himself and requires sacrifices of both the guilty and the innocent. His capacity to deceive, on the other hand, can often be awesomely powerful. A true Satanist, if he really believed what he seems to claim, and needed no one but himself, would simply mind is own business and not bother anyone. But there are apparently few or no true Satanists in that sense, and the vast majority of them are preposterous hypocrites vaunting their self-importance, while using and making beyond-ridiculous demands on others; all in a futile and ludicrous effort to remedy appalling evils and difficulties they suffer which (arguably) they recklessly created for themselves.

A "Satan's" character shows up in his those that serve him; so that by knowing know those people, I believe we can get a better idea of who he is and what he is like, or else at least form a useful and reasonably accurate character profile of a given Satanist or more precisely, Orkonist. Typically one will see patterns of repeated behavior among his people, for example, over-weaning self-pity, a cynical, overly negative minded philosophy, utter selfishness, hypocrisy, cowardice and greed. In a review, Edgar Allen Poe makes humorous reference to "His Satanic Majesty." Which is often times how he is treated, so accustomed are many people given to his way of doing things. Similarly, William James once referred to the Prince of Darkness as a "gentleman." If we are judge by those who work for him, these kinds of characterizations are either highly misleading or flat out false; though granted for many Satan in costume can seem quite glamorous or even heavenly (though only in a superficial way really.) One is, in my opinion, better off seeing Satan as the eternal old-fogey, Pharisee, and kill-joy: sometimes rabid, pompous, bullying, and insincere. After deception, instilling fear is his greatest power. Some of the cold, brooding, and oppressive architecture and monuments of Imperial Rome, and certainly those of the Nazi regime, are or were very much Satanic in character, and quite deliberately designed with a mind to fostering ubiquitous fear and awe. At the same time, perhaps ironically, childishness, including an insatiable desire for attention, are not at all unusual among an Orkonist's traits.

As is often well known, but perhaps not as widely appreciated, is that he (and some of those who work for him) routinely "assumes a pleasing shape;" thus disguising his true nature, in order to entice more attractive and likable people into working for him in order, in turn, to fool yet others. At the same time consider: it stands as a possibility at a given time, and in theory at least, that someone may be worse than Satan; even if we assume he is worst most or the rest of the time. These are some of the logical yet peculiar sorts of questions that arise when examining this topic, and which one I think should keep on eye out for.

While a Satan's ways can be remarkably clever, intelligent, and quick to adapt to changing circumstances, he certainly is not without his blind spots, and will sometimes evince very human stupidity and shortsightedness. Behind great evil is always an insecure person attributing ludicrous importance to themselves and their own private interests. Not all who serve Satan (or a Satan) like him, indeed many of them hate him; only they are too much under his power not to do him service on occasion. He is both very proud and arrogant, and at other times feels sorry for himself, using whichever approach best suits his purpose. This same combination of proud arrogance and hypocritical self-pity has been frequently found among his agents and attendants.

He and his immediate subordinates (perhaps, and depending on the individual in question, fellow fallen angels if you like) are, to my understanding, like a spoiled, immature rich family that is alienated from everyone, and are proud yet at the same time defensive and sensitive about being rejected. Because of their arrogance and cruelty, they are despised by others. Though they believe themselves to be superior to others, many of them show their insecurity by their need to get attention, and show off. One sees this in much of the reported behavior of the pagan gods of classical antiquity.¹² Curiously Satan or a Satan

¹² Deut. 32: 16-17, Psalm 96:5, 1st Corinth. 10:20-21 (and also Justin's 1st Apology, ch. 5) state or imply that the gods of the pagans are demons. Yet it would perhaps be more correct to say that "demons" or criminal spirit people impersonate or pretend to be such gods. At the same time,

person will act superior and mock someone perhaps using some extraordinary kind of trick, like a prognostication, following this with an “I told you so!” Yet in this and other ways this would-be superiority is given the lie to by their excessive need for attention (at least if you are dealing with one who is actively engaged in causing trouble.)

Gratitude, kindness, fairness, moral consistency are foreign to them, or employed in conjunction with others tricks, and if they are treated with sympathy or generosity they will just as soon take advantage of a would-be friend as an enemy. The reason for this is that they have this overweening need to assert their superiority over another; that oddly, or not so oddly, arises out of their insecurity about themselves. At times one can’t help suspecting that, as horrible as this sounds, Satan and his people are, in varying degrees and so to speak, suicide cases progressively destroying themselves while trying to get others to join them. This latter behavior perhaps arises out of an overwhelming sense of shame and utter disgracefulness they cannot completely deny or rid themselves of. By getting others to be like themselves, they feel less alone in their guilt. Indeed, it seems very likely that it is from this need that they make wrong doing a law and commandment among some people.

A more adept Satan or Orkonist rarely lies as such. Rather what he does is tell half or partial truths, and “make the worse argument appear the better;” makes the smaller truth seem the greater truth, and the greater truth the smaller truth. This is a far more shrewd and effective way of fooling people than simple lying. Not inappropriately, Socrates, in *The Statesman*, likens the Sophists to practitioner of magic, from which we can deduce that the converse is also probably true to some extent.

In a most critical and vital sense, the wars between (more) good and (more) evil are a contest to define reality. Anyone or anything can (to some degree or other certainly) be seen with the eyes of Heaven or the eyes of Hell. In a very real and meaningful way, how one looks is *how* and ultimately *what* one sees.

One regularly finds that those who are evilly disposed are prone to be more irrational, dishonest, immoral, than those disposed to be good. This certainly is one way of distinguishing the one sort from the other. Reality, according to the Orkonist is merely what they say it is. To a person of morals and reason, by contrast, God and or Right Reason will be seen as the ultimate determiner(s) of what is true and what false, and what is bad and what is good. Because God’s way is rational and moral, the Orkonist ultimately rejects both morals and reason, but not, of course, without frequently being a hypocrite about it; availing himself of these as occasion suits. Yet rather than reason and morals, Satan will more often get people to look to public opinion, and to those who have the most material wealth, as the ultimate sources of authority. This is obviously desirable seeing that Satan is so talented at manipulating the one, while not un-typically exerting controlling influence over the other.

According to Genesis, there is ongoing war and enmity between the woman and the serpent. This is well to think on because we are otherwise at a loss to explain why there should be hostility leveled at the human race. Probably the most profitable way to see Satan’s impact on mankind, both past and present, is in the story of Cain and Abel. “Satan” encourages someone to be jealous or resentful of another, and by this means incites them to murder. It is on the basis of this principle, which I call the Cain and Abel paradigm that practically all evil is ultimately brought about. The specific deception applied, persons involved, and circumstances can vary greatly. Nevertheless, the fundamental principle remains the same. The devils of Hell, for example, are lead on to attack their living human cousins on the basis of it. As well, regular people who wrongly attack someone else are goaded into doing so ultimately on the grounds or influence of the same Satanic or Orkonic impetus, i.e., “kill your brother if he is having it better than you, or else is in some way seen as a threat to your well being.” This is why one is right to call a person with allegiance to Satan or Orkonism a coward and a traitor, since (aside from Satan himself and his reported fallen angels associates) such compulsive evil-doers are, as “Children of Adam,” our brothers. Satan, by contrast, if interpreted literally and as a fallen angel, is not even human, and, in this sense, might justly be viewed by us as a kind of malevolent space-alien.

As a natural part of creating his own universe, a Satan or an Orkonist’s main purpose is to achieve power and dominion over others. To accomplish this he most endeavors to take God’s place in people’s hearts and minds, and get them to see reality in his terms. Very simply, if he can display sufficient amounts of worldly and spirit-related power in a given person’s direction, that person can be quite easily be fooled into thinking that he (Satan) is God or at least an all powerful god.

In attacking people, it is imperative to understand that a high-powered Satan seeks not merely to destroy or degrade people’s lives, but their very souls, since one’s soul has a value beyond this life. If all Satan needed to do was to destroy people’s lives that would probably be a relatively simple matter for him. But destroying their souls is a far trickier business, and to achieve this requires a great deal of planning and well-calculated strategies.

“Destroying” or ruining people’s souls could be said to among other things involve:¹³

1. Making people more guilty, and more thoughtless
- 2 Drawing people away from truthfulness, into falsehood, deception, dishonesty, dissembling.
3. Making what is “good” look “bad” and making what is “bad” look “good.”
4. Getting people to seek a lesser good at the expense of a greater good, such as in encouraging people to concern themselves with petty matters, while making a trifle of grave and serious ones. This might take the form of promoting something good in its way in order to lure people into their confidence, the way a con artist might do favors in order to deceive others. The particular “good” being promoted might be all right in and of itself, only here it is used as bait to disguise or make excuse for some intended or concealed wrong doing.

gods, such as in classical mythology, can also reasonably be said to have their root in poetic imagination, metaphor and personification, and therefore are not always or necessarily a bad thing when viewed merely as poetic or didactic devices.

¹³ Some of these to some extent overlap.

5. Promoting selfishness and envy.
6. Dividing people in order to better conquer them; setting individuals, groups, and nations against each other. By doing this disharmony and instability is brought about, thus making it easier for the Orkonist to come in and begin taking over. It is all the more desirable to do this to parties which are supposed to be friends or family, since such bonds are usually strongest. There is an old comedy gag, in which person "A" hurts person "B," making "B" think that it is innocent "C" that hurt him. "B" will then wrongly blame "C," and "C" will be angry at "B" for wrongly accusing him. This device a regularly working devil will use quite regularly. This also includes getting people to wrongly blame and make scapegoats of others.
7. Getting people to be idle, waste their time; squander resources.
8. Destabilizing or destroying morals, religion, law, reason, legitimate government, education, positive cultural traditions, family, and (what William Blake might characterize as) "visions of eternity," (i.e., true art and poetry), in other words mediums of love or else practices or institutions that bring people together in a positive fashion.
9. Promoting idolatry, especially (but not exclusively) the love of money -- the God of Hell is invariably a false or specious idol, such as money.
10. Promoting the use of witchcraft and sorcery, two very powerful tools to bring about a person's psychological demise.
11. Promoting irrational atheism, hatred of God, religious schism, gross carnality, degradation, visions of life seen through restrictive time (as opposed to eternity.)
12. Promoting and bestow powers of worldly authority to mediocrity, giving such ignorant, irrational persons to think they know it all, are highly talented, that they have the inside-track view of things.
13. Making it seem as though the (given) devil is serving some religious function, when in reality he is really nothing more than a criminal, though a criminal who cleverly knows how to operate in a legal way if he needs or is forced to.

It is very characteristic of Satan or a Satan to patiently nurture bad habits, beliefs and behaviors over time in an individual and society, rather than by dramatic strokes. Such an approach serves best to disguise his presence and activities, and in his way he is able to achieve more long lasting results. People are never given to doing evil for its own sake. Rather people do wrong thinking that it will confer on them a greater good. This ostensibly is the heart of Satan's strategy.

Perhaps much of Hell's strength is that Satan gets "his" people (by means of manipulation) to believe in what they believe in so deeply -- even though what they believe in makes absolutely no sense whatsoever as far as their own real self-interest is concerned, and out of this (false) belief comes great power, the power itself finding its core in the fervid belief.

~ * ~

(Eve): "Adam, my lord, this fruit is so sweet and delectable in my breast, and this handsome messenger (Satan) is God's good angel: I see by his apparel he is the envoy of our Master, the King of Heaven. If you spoke anything hurtful of him today he will nevertheless forgive it, if we two are willing to pay him deference. What will it avail you, such detestable quarrelling with your Master's messenger? We need his favour. He can intercede for us with the Ruler of all, the King of Heaven. I can see from here where he himself is sitting - it is to the south-east - surrounded with wealth, who shaped the world. I see his angels, moving about him on their wings, the hugest of all throngs, of multitudes of the most joyous. Who could give me such discernment if God, the ruler of Heaven, had not sent it directly to me?"

~~~~~Anonymous, 10th century Anglo-Saxon poetry, retelling of *Genesis*, manuscript Junius 11.

Satan's policy often takes the guise of otherwise legitimate religions; by which device he will attempt to make such negative behaviors justified. This masquerade I sometimes refer to in my dealing with these people as the "crack-brained, stone age religion." As said, Satan has a false version of just about everything, and this includes false ideas about who God is, eternity, hope, and Heaven. Satan can act in a benevolent way, and even help people, but only as a way of gaining their trust and confidence in order to perpetrate a great evil. This is usually how he and his people are able to infiltrate religious denominations.

A Satan can take what is already yours and fool you into thinking it is a present from him. Likewise, he will routinely take what is a general blessing from God and try to trick people into thinking those blessings came from him, and further that he is God, and that he should be obeyed as such. Likewise, many false religious, even well meaning religious people, have fallen into these kinds of traps and mistaken Satan, in disguise, for God. This can be brought about in a quite cunning way. To illustrate, let us imagine one of God's blessings to be some sort of wonderful, glowing light. Satan will put a concealing cover over the light, leave it there for an extended period of time, and when he needs to use it, uncover the light to his intended victim, claiming that that light came from him. The deceived person then in a given instance will believe him, and follow his command to do something wrong, thinking that by doing so they are serving God. In this way, like a thief or embezzler, wrongly holding someone goods, he will then in a miserly fashion, pay them tokens out of their own riches, all the while having the uttermost gall presenting himself as generous and self-sacrificing.

They can pervert one's idea of what's good; all the more so as the person being deceived is corrupt. As well a Hell influenced perhaps will invariably have a extremely compartmentalized view of reality, in which they will deal with things going on as separate, unrelated matters. This of itself, of course, is neither unusual or necessarily a bad thing. It is just that with Hell influenced people it is taken to an irrational and preposterous extreme, whether they be uneducated or highly educated people.

A carrot and stick approach is essential to and ever present in the Orkonist way of doing things. If you do the wrong thing, for example be a regular liar, hypocrite, or someone indifferent to injustice or cruelty, he will let you "prosper." If you don't do things the wrong way to some degree they will make things harder for you. Not surprisingly, such a system tends to produce slaves and martyrs. Hell will at times make it sound as if Jesus wants people to be crucified in order for them to be better Christians. While it is correct, Christ wants his followers to bear their cross willingly, this is simply a recognition of the

fact that Satan and Orkonists do crucify those who try to do the right thing. It in no way implies that Christ desires people to be crucified. The cross, among other things, offers, for those who endeavor to live rightly and justly, a noble and righteous way of dealing with Satan's inevitable oppressions and persecutions, and a means to express their love and faith if they so choose. Yet the devil will preach the cross, but from obviously quite different motives than that of a real Christian.

While it is difficult to know how much evil he is willing to do, or how much he is actually capable of, Satan, it goes without saying, is quite the wily operator and will as a rule prefer to tempt others into doing wrong rather than do wrong himself. He will use people to trap, ensnare and ruin their fellows into doing evil. For doing his will, his followers are often empowered and given means to avoid certain pains. These regular persons or devils become addicted to the power and dope Satan gives them, and in the process alienated from what is truly good, such that it can reach a point where they can hardly keep from causing some kind of trouble in order to retain these "benefits" Satan confers on them. Thus they are led to see him as ultimate authority, at least as a practical matter. Though many devils will acknowledge God separately from Satan, typically they will see God as distant or irrelevant to their interests. Alternatively, they might have a false idea of God created for and imposed on them by Satan, by which they are fooled into thinking that God, if not actually Satan, is very like him.

Not least of his great illusions or instances of masterly sleight of hand, Satan can remove himself for a season (at least make it seem so), such that it will appear he is no longer there or else was never there in the first place, irregardless of what extreme ruin and heartache he might recently (or long ago) have caused.

### Some Arguments Hell uses to Influence People

"Oftentimes, to win us to our harm,  
The instruments of darkness tell us truths;  
Win us with honest trifles, to betray's  
In deepest consequence."  
~~~~~*Macbeth*

The arguments Hell or Hell people use to deceive and influence people are critical to its practice of luring and ensnaring people's hearts and minds. Most any of us are familiar with many of these, but below, in any case, are some which one might hear or encounter. Though my addressing of these is far from thorough, it serves at least to identify them, and which is perhaps the more important thing.

a. Since God created the world, God is to blame for evil.

From my own experience, it will, I think, help people to know that while God allows evil, it is mistaken to think that He is or ever was the source of it. For one, it has been argued that it is God's absence, brought about through our rejection of him, which constitutes evil. At least, such is one case made. The source of all evil it would seem is bloated selfishness, immorality, irrational exercise of authority. Evil is ultimately an act of an individual's free will, i.e., a person's *wilfully* turning away from God, who -- far from being the source of any evil -- is, by proper definition, all goodness itself. In this sense God cannot be responsible for one of His creatures turning away from him. Yet this said, it can be admitted that the argument that if God is the Creator then he must therefore have created evil is not without its persuasiveness. "My God, My God why have you forsaken me?" reminds us of how difficult it is amidst the pains of life to just dismiss the argument out of hand, and philosophically. In this way, the Orkonist's argument is not entirely unreasonable. Yet, if nothing else, we can fairly say we don't know what the true answer is. Causation on the primordial level may have been something quite different than causation as we normally read into phenomena,¹⁴ and the issue otherwise is one of those things that certainly allows of different interpretation. This said, as a practical matter, we do see, (indeed catch red-handed), Satanists and Orkonists purposely and regularly acting as destroyers. So that to accept their argument that God created evil only furthers their influence and consequently the amount of evil going on. If we reject the argument, on the other hand, as a very practical matter we empower ourselves against evil, while possessing good reasons to assert that *their* claim is at least un-provable.

b. Evil is necessary to promote good. Life without evil would be flat, uninteresting.

That this is false is I think proven by the fact that both higher and lower ranking evilly-disposed persons invariably seek the approval and admiration of rightly acting folk, then ever the other way around. Furthermore, since when were we ever without evil to have known the difference? Many have taken the view that the world, as designed or created, is supposed to be separated between good and evil. While this would seem to be true to some extent, it is equally true that the presence of good or evil can be maximized or minimized. There is no reason therefore for saying the division must be equal, or that evil has equal or as great importance as good. Conceivably, people could if they so chose live in circumstances where evil, while present, was, even so, must less pervasive or noticeable. That it is not actually so (in given circumstances) is merely, after all, the result of people's choice. Without evil, or with significantly less evil, we would have growth, creativity, and the singing God's (i.e., truth's, justice's, freedom's and beauty's) praises in infinite and multi-varied ways. A good case can be made that extreme pain is not natural, and but for sin's great influence in the world we would never (or at best rarely) know it. There is manageable evil, as in pain in physical exercise, which is acceptable, but there's no requirement that things like pain in physical exercise or hard work need to be forced upon or compelled of another. Ordinarily, the only pain in life that is natural is that which we are willing or not willing to accept ourselves. For example, if we work we might feel the pain of labor, yet if

¹⁴ We might, for instance, adopt Kant's point of view and say that causation (as we know it) does not apply to incomprehensible noumena, or higher levels of spiritual existence, of which God and the angels might be said, (at least with respect to our phenomena based perspective) to have their unique Being and Reality relative to our own.

we do not work we might suffer from not eating or not having money. Such as these are the only pains in life that are truly natural. All truly serious or extreme pains, including death, are, in their ultimate origin, the result of Hell's maliciously bringing them about.

Much that is seen as evil in nature and animals is arguably effects that over the course of millennia have been brought about by repercussions stemming from man's Fall -- such at least is a theory it would do well to consider, or a notion similar. According to this view, evil such as the serpent and our Fall have brought about are of such a momentous character as to have mutated nature, both at the time of the Fall itself and subsequently. If animals kill another for food that is as bad as it ever really gets for an animal. An intelligent person who considers the matter will readily see that to speak of an "evil animal" doesn't make sense; since, for one thing, animals haven't the necessary egotistical motive for being evil. Instances where they are seen to act with particular viciousness are almost always, if not always, caused by sprites and demons triggering and inciting aggressive behavior (as I will address later on.) As well, much of cruelty in nature is ultimately preventable by the rule of man on the earth through just reason and compassion, and as much as one might object to this claim, one cannot deny that such a belief could only serve to promote peace and justice, and as a result render the quality of life better for everyone.

c. Satan has a "Right" to rule the world.

The truth is, Satan or a Satan is nothing more than a criminal and a tyrant, responsible for his own plight, and should be viewed as such. Yet bear in mind, to many people Satan is God, or at least that is who they know and understand God to be, though for such people equating God with Satan is not something they do because they consciously reject God, but rather they misunderstand and do not really know who and what God is. Those things spoken of as being the devil's are typically things he or his people stole from others, and if Satan has a right to tax others for doing evil, Godly disposed people then have as much right for taxing him and his followers for being happy. Some of the best humor can sometimes be found in challenging the devil on this point.

By someone's showing themselves to be a most heinous arch-criminal, almost universal legal tradition would seem to show that they forfeit their own rights to surplus wealth and extraneous property, that is to say that minimum amount of property which a person is usually understood as requiring. As a matter of law and justice, therefore, the assumption that great worldly property is automatically the devil's is a false one. Great criminals, I think all will agree, should not be accorded special rights and privileges, including that of possessing phenomenal amounts of wealth; least of all when they go on behaving in an egregiously criminal manner.

However, it needs to be made clear, that to the extent one might agree or continue to agree with Satan or a devil will only make things more difficult for them in dealing with Hell's people. And to the extent people go along with him, Satan can, in a sense, claim rights based on the acquiescence of others. Regardless of whether he is technically justified in doing this, such claims (at least in principle) are, both by "good" and "bad" people, commonly accepted as having *some* amount of legitimacy. Understandably then, judgments and determinations of whether Satan's claims on another are justly founded usually need to be decided on an individual case-by-case basis, with just impartiality toward all concerned, including the Satanist or Orkonist.

d. A certain number, or quota, of people and animals must be harmed, otherwise things will be worse for everyone.

If there is any truth to this argument, it is that of the terrorist threatening that if people don't cooperate with him and he will cause trouble -- which, of course, is little or no real argument, let alone solution, at all.

e. All sin and evil are the same, and there is no real difference between one sin and another.

Though there is some truth to this statement, it is obviously false to say one sin is no worse than another. Hence we read "greater is his sin," "Take the beam from your own eye before removing the speck in another," etc. As a practical matter, it is very obvious that it would make a great difference to someone whether they lived next door to an unrepentant murderer versus someone who had only a few speeding tickets offenses. Any of us can think to ourselves any number of acts of wrong doing for which there is another that is worse. It is a point that is self-evident to all in the day to day living of their life. While, true, it is not correct to call doing what is wrong "good," we can, on the other hand, speak of an act being less worse than another or "not so bad." It is very customary for Hell to accuse or blame someone for not being righteous, or, in other words, complain they are not perfect. Yet in truth, they don't really even know what righteousness is, and simply use finding fault in others to excuse their more serious crimes.

f. People of Heaven are nothing but a bunch of snobs, who don't care about the suffering of others, particularly those in Hell.

To promote this line, Satan will on occasion have sent around false spirits pretending they are from Heaven who act in such a way to encourage this belief. Similarly, Satan (or someone working for him) will sometimes, and in effect, put on a wig and beard and pretend to people that he is God or Jesus, either in their thoughts, or else (though much more rarely) even do so visibly, in spirit person form, before their eyes. Consequently, people are at times lead to mistakenly think of God as being oppressive, cruel, and mocking. Of course, the truth is exactly opposite -- a fact which Satan seeks to hide from us. Under Satanist and Orkonist influence, many people are persistent in having us blame God for life's woes, but due to some remarkable sort of myopia never bother to blame Satan or Orkon people, no matter how directly implicated those people are.

g. The people of Hell "have nothing to live for."

This is a very often used catch-phrase by some of Hell's spirit people, the point being that if they have nothing to love for, their evil doing is excusable. Yet if they have nothing to live for, would this not be as much reason for their doing

good, or doing nothing, as for their doing evil? They say they do wrong because they suffer so, and have nothing to live for. The greater truth, again I would maintain, is that they suffer so, and have nothing to live for because they are always, and won't stop doing, the wrong thing.

h. *It helps the suffering souls of Hell if people "up here" allow or help them to engage in wrong doing.*

The truth is the exact opposite, because their wrong doing, in the long run, only makes them more guilty, thus drags or keeps them down lower, while contributing to a general mentality that wrong-doing is somehow necessary.

Now it is true, on the other hand, that demanding moral perfection of others can for some lead to great frustration and their abandonment of any effort to do good. One solution to this problem lies in frowning on worse behavior, while being more lenient and indulgent of lesser wrong doing, with a view to mitigating the overall situation over time. A satan, of course, does all this in reverse, that is by making light of great evils while ridiculously blowing out of proportion minor ones.

i. *Hell has all the money, the riches, people who believe in God, on the other hand, will not have any money.*

On the surface, this is frequently true for the simple reason Orkonists and Goomerists rob everyone. For those who actually are taken in by this belief it sometimes seems to work, and in others eyes it appears to work as well. Even so, it all ultimately turns out to be a kind of illusion; for evil's way is not that of growth and prosperity, but destruction, and the final result is always and inevitably bitter disappointment. In addition, we can also point out that Heaven minded people have riches Hell could never possess; indeed which (most of) Hell could hardly even conceive or dream of. Evil people came to power through crime and murder, not charm and appeal as they will end up pretending. Yet how typical of them to try to get others to think otherwise.¹⁵

j. *If people "up here" have it "too good" it will make the people of Hell resentful, be unfair to them, and therefore incite Hell people to cause more trouble. Consequently, it is better if people are not too happy or successful, even if they are not acting wrongly or immorally.*

In point of fact, as a person from down below told me, things are better for people down below if things are well and done rightly up here.

k. *Because good people of an earlier time had it bad, for example they were martyred, it would be unfair for those coming after them to be happy and have it good.*

A good person does not grudge the happiness of others, on the contrary they welcome it, as long as it is not had as the direct and purposeful result of immediate or very recent evil and wrong doing. It is only a Satanist, Orkonist or Goomerist, or someone under the influence of these, who grudges others' happiness.

l. *There are so many evil people that Hell will ultimately overflow, engulf the earth, and even take over Heaven.*

This is pure nonsense for a number of reasons, not least of which it costs a great deal of lives and money to get people from down below up here. If there were no healthy life left up here, people of Hell would actually all sink down lower. Granted Hell can and has made great inroads on the well-being of our world, yet there is a point at which they must halt lest they harm their own interests. Unfortunately they don't stop short of their evil doing as much as we would like, yet it is well to know that there are checks, nevertheless, on what they can and will do. To use an analogy, someone, for instance, might want to drive their car over 100 miles an hour. Yet even if they can ignore legal checks, there still may be physical ones they have to recognize and respect.

m. *The human intellect is supreme (God if not to blame is irrelevant) and will be able, for example, by science and technology to solve all our problems.*

The purpose of this kind of argument is to promote human conceit, selfishness, and arrogance, as well as a too casual materialism. A person of sound mind shows humility about what an intellect can know absolutely, and takes pains to qualify and categorize assertions and beliefs according to criteria of verifiability. The presumption of human infallibility, whether here and now or in the long run, has no standard or measure outside itself to verify its truthfulness and universal validity. In other words, no one short of God Almighty could confirm the absolute supremacy of the human intellect and its conclusions. This conclusion is not intended to discourage our intellectual powers or their betterment, far from it. Instead it cautions us to be more cautiously humble and careful about making major assumptions that are not sufficiently consistent with more honest, down to earth, and thoughtful reasoning.

n. *People who love animals don't love people.*

Nothing could be more false, and indeed the opposite is true, as we find in the lives of St. Francis of Assisi, St. Martin de Porres, and John Chapman (Johnny Appleseed.) It is true, we hear of people who pamper their pets and are completely indifferent to the sufferings of people, but such cases in reality are rare, and often this kind of situation is one not unusually brought deliberately about by Hell people for propaganda purposes. Some well-meaning Christian theologians deny that animals have a soul. My response to such is that if animals have no souls, then why would Christ want himself to be

¹⁵ Know also that for every someone who thinks they can obtain wealth and prosperity through evil there is invariably someone somewhere else more able and capable of doing evil than them and who could easily have them at their mercy should they cross paths.

likened to a lamb? To say that lamb has no soul would completely deny meaning to the symbolism, by reducing God to an object. Where the Bible uses objects with respect to presenting God, they are used to symbolize God's attributes, not his actual person.

With respect to a similar matter, Orkonists and Goomerists will often attribute society's major problems to young people, when children one way or another are invariably a reflection of their parents, and of how their parents run society. This is not to absolve a given child or young person from obligations and responsibilities. On the other hand, it frankly is one of the most contemptible things to see adults with money, status and security blaming young people (who usually have none of those things) for society's ills.

o. If it is done (or it happened) it is justified.

If a person from Hell ever gives you this as an argument, tell them, if this is so then, then anything and all things that can be done to hurt them in the future will be fully justified. This said, let us courageously welcome that God's will be done and face whatever troubles that confront us, and in a way deserving of His grace and blessing.

p. A blackmailed or otherwise threatened person is to blame if they do not give into the demands of the blackmailing terrorist, and is responsible for any harm that comes about through the terrorist's acts.

A person blackmailed or threatened by a terrorist is never responsible for what the terrorist does. It is a *prima facie* matter that it is the person who commits the crime that is guilty, not some other person who does not cooperate in wrong doing with them.

q. By doing evil one becomes more free.

Some Hell people are led to believe that by breaking all rules, there will be no rules and then they will be free. But this is a hypocritical belief because the principle itself is a rule (based on a certain erroneous kind of reasoning.) What's more, in practice, such people still observe rules that suit them, and therefore violate their own doctrine. The plain truth is the more one does the wrong thing, and the more serious that wrong-doing is, the less one is able to do anything worthwhile, most especially those things that require love, creative intelligence, skill, inspiration, or talent. Granted an evil doer might possess extraordinary shrewdness of one sort of another. Yet most of the time such powers can only be used for negative and destructive purposes, for which use the person inevitably ends up being involuntarily employed as a slave of someone else more powerful than himself.

r. "God made us this way, so it can't be wrong that we do what we do."

Then God made us the way we are, that is to oppose and convict you.

s. The fact that Satan is so powerful shows he is right.

If he is right why is he or his people not happy? And if they are happy what are they bothering us for? I believe, if not Satan himself as such, his people like in a degenerate and hideous kind of Disneyland fantasy world, which he has created out of people's and animals lives, as well as a host of things, he has robbed or misappropriated from others.

t. In promoting evil in others, Satan is serving God.

As best as one could surmise, what might be the basis for such an argument is this. Because a person commits any sin, (indeed merely being born of Adam makes one guilty of sin) all that sin are justified in being damned as being an offense to God and unworthy of God. Therefore Satan is justified in attacking any and everyone, and is justified in doing so as a way of defending God's honor and worthiness. Though there may well be some truth to this argument, it leaves open the question of what specific right Satan or his followers have to inflict the amount of pain and suffering they do. In other words, what possible reason is there that this or that Satan or Orkonist should be entitled to such a right? Going back to the Book of Genesis, the Fall of man mandated four things: 1. Loss of paradise (and its blessings), 2. Death, 3. Pain in childbirth, 4. working by sweat of one's brow. At no point is it obvious that Satan or some Orkonist is justified in attacking us, and making us miserable. Satan's response might be, that it is not he who attacks us. He merely tricks us into attacking our fellows. If we unfairly attack our fellows, it is our own (humanity's) fault, not his.

Hell will act as if they are a team with Heaven, but this is merely one of their standard deceptions. The truth is they act *very much* on their own in the courses of action they take. So while Hell will pretend to be a public interest group, it is in reality the most self-seeking private sector enterprise possible – indeed, by definition.¹⁶

On this same point, it is well to remember evil can in no way bring any good. Only God himself, the good God allows the devil, or goodness from God that devil has somehow stolen from another, can bring about good. No good can ever come from evil. A Satan, Orkonist has basic rights just like anyone else. But respecting these is a far cry from viewing them as spokespersons for God. And, needless to say, it is a more than a grave mistake to grant to Satan or Hell any authority beyond

¹⁶ Speaking personally, I feel very strongly that nothing in Bible should be read as justifying Satan's religious role, and that he should be seen as what, in relation to us, he really is a criminal. Texts which seem to express otherwise should, in my opinion, be taken with great caution or viewed with a great deal of skepticism, as any such suggestion that he is somehow God's agent only works to empower him.

those basic rights which any given individual is otherwise entitled to, even if he should appear you in the form of a 500 foot tall giant spirit (perhaps in the form of kingly "Leviathan" as portrayed in the front piece to Hobbes' book) casting thunderbolts and shaking the earth. Doing so would only be granting authority to a maniac. Of course, a Satan or Orkonist does possess some good since God, after all, created them, but not enough to justify their holding lawful governmental power, or absolve them from just punishment or legal accountability.

If one believes devils are divinely appointed and empowered to cause problems, then one might just as well believe, say, an arsonist is divinely appointed and empowered to cause the problems they do. True God permits such troubles to take place, but only because we, as sinful collective humanity, allow it by way of our immorality and irrationality. At the same time, the phenomenal power and wealth evilly disposed people might have is not had cheaply. They pay Satan atrocious prices to have these, which is to say by becoming his slave. What good a Satan or Orkonist has to offer is invariably something stolen from someone else, and no good as such ever actually comes from them, though people are often led to think quite otherwise. For all their great powers, Hell people, the vast majority of the time, can't really do *anything* except hurt others.

Why do Hell people have as much power as they do have? For as much the same reason some terrorists are able to hold a building full of people as hostages; which is to say through desperation, cunning, weapons. Hell does have invisible people working for them and has been at this game for many, many years. Their incomprehensible relentless, obstinacy and determination are rightly legendary. As much as they are willing to make us miserable we must, with faith and love in God, put as much effort and more into doing the right thing is order to fight them off. As individuals, Hell people, aside perhaps from Satan, are usually very weak and feeble. It is as a gang that they have any real power, a Satan, or possibly a higher powered Orkonist as well, being the only ones allowed to be true individuals in that organization. Further, for all the often phenomenal powers and wealth they possess or display, they rely on commonplace devices like lying, secrecy and cheating for any and all of their operations to work.

Living in darkness as he does, a Satan or Orkonist may be a fool to his own propaganda, and fools himself as much as anyone else with his own misleading arguments. It may at times be made to seem (by say a sorcerer) that Satan, fallen angels or false gods have it well, live like aristocrats of a sort, unlike regular devils of Hell. This may in a way be correct, but it is safe to assume such is a specious, if glittering, kind of happiness and prosperity. Satan's way is against Gods way, i.e., the rational and moral way. But he and his people still desire to enjoy the good things in life, want to have it good, and typically they want to have it both ways. If Satan consistently did things according to his own doctrine of absolute selfishness he would probably end up in a black hole or something very like.

As far as "Hell," as in Satanist or Orkonist policy and method goes, but what after all, on the every day, practical level, is their central argument? That in the end, viciousness, violence and lying rule all souls and the universe -- not love, reason, morals or truth. Violence and subterfuge, not virtue, love and truth are, in the final analysis the top authority. Hell's says, "Our viciousness and violence, conquer love and virtue, so we will always win in the end." The opposite argument says "Life is not worth living if viciousness and violence are ultimate authority, and we would rather lose our life (in martyrdom or battle) rather than suffer such a rule. If, as a matter of physical reality, God allows your violence, then God allows our rejection of your violence. In this lays our meaning, dignity and freedom. In this is final authority." While in Christianity and other faiths God, or else one's self, willingly suffers in order to win or redeem others from their sins. With Satan or in Orkonism, the idea is reversed, that is, others will be made to suffer, so the Satanist or Orkonist doesn't have to suffer for their own sins.

Another way of seeing the overall situation would be this. On the one hand you have a group, the Orkonists (again, who might or might not be Satanists as such), who have more money and worldly power than anyone else (much if not most of the time.) They achieve their success by the most extreme immoral and criminal means both imaginable and unimaginable. Yet because they do the wrong thing, they ultimately are less happy in terms of real happiness than those who try to do the right thing -- to say the least. Yet for many who "do the right thing," they, by contrast, have to get by and often do not have the great worldly wealth or power. Now for a time those who try to do the right thing are, in their humility, willing to put up with the arrangement. But some of the Orkonists, and then Goomerists, unhappy as they are, can't leave it at that; being prone to violent envy as they are, and then go an attack these materially less well off people who are otherwise happy. The people who do the right thing might then turn to their religious faith, armed resistance or both, believing that no matter how bad things can be made for them by the seemingly all powerful Orkonists, God has the final say and power, and will continue in believing in doing the right thing. Because they know that in doing what's right is true happiness, and they will use the occasion of their persecution to show their faith and love of Love. The Orkonist, on the other hand, being so selfish, can never love Love so much. Yes, the Orkonists will challenge them, "but where is God? God is not here to help you. We have the power" "The religious reply "God's will be done if He can or will help us or not, we trust in His judgment. Besides you are never really happy. It's all phony with you people." "Well, says the Orkonist, "then neither will you be happy because we will make a special point of making you miserable. Not only that but we can make it appear as if you are one of us, make ourselves appear as one of you, or make you look bad in any number of ways." The religious answers: "The most beautiful and adorable people in the world have been ruined and destroyed by the likes of you, not to mention poor animals as well. I'd rather suffer and die than compromise against principle with their murderers. But I know you are clever, so that I will, with God's grace, arm and empower myself accordingly. Truth will tell us apart when all is said and done. Meanwhile you should give up your devil way of doing things, and learn what it means to actually make sense."

Some people will think they can simply avoid affiliation with either side, and many to some extent are able to do so. Yet it is, as some have argued, like Swedenborg did, only a matter of time before they are thrown one way or the other, that is either in the direction of freedom or slavery.

The People of Hell

"There are demon-haunted worlds, regions of utter darkness. Whoever in life denies the Spirit falls into that darkness of death."

~~~~~*Isa Upanishad*

Based on the awesome power they manifest and how well organized they often seem, Hell (as an organization) can fairly be seen as kind of totalitarian society run by a dictator, though as in Kafka's "The Trial" one living under such a regime doesn't necessarily know who's in charge or making the decisions. After a very small number of dictators, crime bosses, and their main henchmen, the vast majority of Hell people are slave living in various degrees of degradation. The punishments and torments of Hell, as commonly thought of, are something its inhabitants or members inflict on each other or else other people. Some of history's most infamous political and corporate regimes would seem to have very clearly been modeled on Hell's system.

I would say the psychology of Hell's leadership is something like this. They are basically tyrants, utterly selfish and who feel sorry for themselves. They don't necessarily want to do evil, indeed, they tire can tire of it; only it is only by doing evil that they obtain or hold on to the power they possess. On the other hand, evil doing can be something they will take delight in. They are extremely egotistical and one of their gratifications in life for some of them is to be someone monolithically important. Sometimes this will be display in great shows they might put one, with themselves as center or as one of the centers of attention. Nero and Hitler are good examples of "regular" people of Hell who liked to indulge and reward themselves in this manner, and as such delighted in being a "great man in a great show."

In "Hell," people will be punished both for doing the right thing or the wrong thing. Whether the one or the other depends on the current political climate, and what suits Satan's policy, and (for lack of a better term) the "public's" opinion. As much as any other, the purpose of Hell is to empower its tyrants. This said, a true Satan is a sole and ultimate ruling tyrant and brooks no real or potential rivals. The other tyrants are in effect his staff, but their power compared to his is minimal. It is often claimed by people from "down below" that the wrong-doing they are engaged in serves a sort of egalitarianism in the grand scheme of things necessary to make up the disparity in happiness between people "above" versus people "below." If we do things the right or moral way, they say, it won't work for dispossessed people like us.<sup>17</sup> Not only people down below, but underprivileged people up here will adopt this kind of thinking. The real truth, however, is that it is Hell's purpose to empower Satan's and better realize his agenda -- not help the "little guy," who things turned out badly for, as is frequently pretended.

The tortures traditionally associated with Hell, go on in no small part because of people, who themselves desire to avoid torture turn a blind eye to or else cooperate in the torture of others. To compound all this, crying and weeping are typically forbidden among Hell people, and as a rule are physically prevented.

In one way it is hard, and in another it is easy to try to figure out why Satan and the people working for him act the way they do. While there are very concrete similarities between our world and theirs, they frequently go by a logic and way of understanding that seems to us quite alien and bizarre. This is one reason Hell is hard to describe because in many respects their ways are like that of a strange and foreign country we never heard of, and yet they are in other ways very like ourselves. They, whether we are speaking of a spirit or else a flesh-and-blood Hell person, are often very confident of themselves, and sometimes a fanatical conviction will sometimes accompany their wrong doing. Otherwise, much of their beliefs and carryings on are simply the result of fear, egotism, superstition, greed, stupidity, and brainwashing, and which are not all that hard to recognize and identify.

Yet for all the conformity they are still individuals like anyone. While there seems an effort by Satan to get them to think the same, the accumulation of souls from various times and places around the globe has apparently to some extent made it diverse, though bland uniformity is more often the rule. Some are smarter than others, some dumber. Some are morally better than average (for their sort), some are worse. Some are gifted in certain ways; others seem to be fairly useless. Some try to avoid doing the wrong thing. To others the thought seems to hardly occur to them (except as the wrong doing might be an inconvenience.) Some are brainwashed into thinking doing the wrong thing is doing the right thing; while others knowingly do the wrong thing and, in their ignorance, simply just don't care.

There are some real "characters" among these different groups of people, some of them are actually quite amusing. But, generally speaking, and as I understand it, the lower down you go the more repugnant they are, and any attractive personality trait those might have otherwise have possessed diminishes with their guilt, inasmuch as their vileness drowns out their positive attributes. Now this is not always true, because some of Hell's very worst are able to make their way up here, but these should be seen as exceptions.

Given the way they act, many of the people of Hell might well be viewed as mental patients. They really are people who are insane; however, the fact is they came to this pass by doing evil, and it was their ongoing doing of or involvement with evil that has driven them to this state.<sup>18</sup> This said, they are not entirely without thought or free choice; it's just that they

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<sup>17</sup> Note once more, "Satan" (and those among his chosen elite), contrary to Dante's depiction, is not himself "below," but should rather, and at least as a practical measure and aid to our understanding him, be seen as inhabiting a sort of heaven in the sky. Herein I use "down below" more so and with respect to the rank and file. These separations by locations it is not necessary to insist on as true and accurate in every and all instances, but are intended as general guidelines to help set up a preliminary broad picture of how these people might be conceived.

<sup>18</sup> St. Augustine, in his "Letter against Julian, Defender of Pelagianism," makes the interesting remark: "perversity of heart comes from a hidden judgment of God, with the result that the refusal to hear the truth leads to commission of sin, and that sin itself is also punishment for the preceding sin."

are inclined to deny that they have; typically claiming that they are *forced* to do something wrong. But really, in such instances, ordinarily a better term would be to say they are pressured rather than forced. To further make denial easier for them, it is common practice of Hell also to orchestrate wrong doing, so that the guilt (at least in their own minds) is disseminated, and in that way watered down, among various different persons as a means of avoiding individual blame.

They will tell others they are somehow excused, if not justified in their wrong-doing. But really they know what they are doing is wrong; only it always someone else who is more to blame than themselves. They often say they don't know what they are doing as a way of denying their guilt. But again the question can then be fairly asked, why then don't they just as soon do the right thing rather than the wrong thing? I have heard them say things like "He doesn't understand why he has to do these things," and "He's done so many things he doesn't think it matters." They frequently think that the more people they can get guilty, the less guilty they themselves are. Put differently, the more guilty others are the less their own guilt stands out. Guilt then does have meaning for them; only they have a variety of ways of absolving themselves from it in their own minds, and often in the minds of others as well. If devils see themselves as enlightened by testing the limits of morals, and no less be extravagant about it, let them do so. Only I think sensible people will agree that they have no obvious *good* reason why *they* should be able to force their peculiar ways on someone else.

These people will often claim what is wrong is that they don't have nice things and circumstances like others. Yet if they had it good, say were granted a paradise or demi-paradise to live in, their dispositions are such that it would be just a matter of time that they would turn it into Hell. If the devil won't seriously try to be good, no amount of riches and miracles will ever be able to make him truly happy.

Some more bitter sorts of spirit people, whether from down below or above, seem to think because their own life is "over," that those who are (flesh and blood) living don't matter by comparison. There is a certain strange resentment toward sex, not arising out of love of chastity and, at the same time, no doubt originating with an Orkonist's hatred toward love in any form; which makes them believe that those who are born after them do not really matter. The hypocrisy of such belief, of course, is not anything that apparently bothers them. As it typical, these same kind of people habitually believe they are not guilty if they don't know what they are doing. On this basis, they will then deliberately do things in such a way as to minimize their knowledge of what they are doing, by being purposely irrational, for example. This same behavior, certainly, is not unknown among some regular people as well, but with these kinds of spirit people it is even more pronounced, habitual, and ingrained.

Hell spirit people may be subject to rules which have some-kind of sensible reason behind them, or else which may be only superstition or blind custom. Some spirit people may have been Hell people before, but have since opted out of Satan's organization and try to stay out of trouble as best they can, though still prisoners in one way or other. Being usually under heavy pressure for doing so, it must be understood that staying out of trouble is not always such an easy thing to do; so that these "retired" sorts of devils it could be said are deserving of our sympathy and prayers.

All active spirit people (as opposed to those *at rest*) evidently retain a certain amount and kind of appetite. The worst of the Hell people are cannibals and vampires of a kind. I don't mean that they eat flesh or blood as such, but that they will leech on a living person's (or animal's) energy or well being like a parasite. This behavior will perhaps in some measure explain why Christ offered himself in the Eucharist, i.e., as food, so that people would consume him in his self-sacrifice rather than eat others. Observe also in this regard that the ancient Egyptians, for example, believed that in order to keep the departed from coming back and causing trouble, they needed to have food left in or near their tombs in order to appease their cravings.

Probably the most powerful force driving the behavior of Hell people is fear. It is fear that, one way or another, probably most underlies their excessive arrogance and cruelty. Jealousy (or envy) as well is sometimes a very strong motivator working in them, and very typically -- almost religiously -- made a pretext for wrong-doing. This said, jealousy is also used as a phony excuse by them, and the claimed jealousy or envy merely a masks some other motive or purpose.

Although themselves usually guilty of whatever it is that is wrong, they will blame or viciously attack an innocent person or party for what they themselves are culpable for. It seems to be the case that the more a person is engulfed in sin and wrong doing the more they are given to being irrationally aggressive. Otherwise, it is hard to say where the attitude of being belligerent toward another ultimately originates and finds its greatest source of power. According to the Bible, the first known act of aggression came from the serpent, in his desire to attack Adam and Eve. If we accept this account, we might reasonably conclude that belligerent aggression is something we acquired from our contact with the serpent. Be that as it may, it is helpful in understanding Hell behavior to conceptually isolate aggression from the person themselves, and to then determine the origin and source of the aggression in that person. In nature we do see competition and fighting, but these even if allowed as behavior that is genuinely "natural," is quite different from the psychotic and insatiable belligerency we sometimes find in Hell people, and Hell as an all powerful force in the world generally. The logical conclusion would seem to be that Satan's and or the serpent's enmity is, by one means or other, instilled in a person and then finds realization and expression in our own and others bad behavior or attitude.

These Hell people though they may in certain ways be advanced technologically and adroit at conniving, are (usually) extremely backward (and primitive) intellectually and culturally speaking; though there will be ways in which they will pretend otherwise, and sometimes successfully, including, on more rare occasions, creating entralling, though at bottom meretricious, visions or mirages of heaven or paradise. But in most instances, the sort of cultural sophistication they display is predictably shallow and superficial. It is not always easy for some to see this however; for the tricks or psychological manipulation they can display or impose (say by a proficient sorcerer) can be quite dazzling and blind the judgment of the unscrutinizing, timid, and unwary.

Immaturity, the reverse of innocence, is very pronounced among these people, and is often used to deny their accountability. They regularly live in various kinds of fantasy worlds as a means of escaping their miserable circumstances, the "sorrows of Satan" ostensibly being the most painful thing one can suffer. The resorting to fantasy, of course, is neither unusual nor in itself necessarily a bad thing. Yet with Hell people it takes the form of a regular lifestyle and mania; which becomes outrageously and tragically expensive to feed and maintain, and this at the doleful and cruel expense of others.

Reality as they understand it is, for many of them at least, reflected in the Peter Pan story, about the boy from "never, never land" who never grows up; whose world is alien to our own, who tries to impress people with his magic and by that means obtain our acceptance and admiration. He is friends with Captain Hook, yet at the same time, he fights him. Yet as much as he might fight Capt. Hook, he can never truly escape from him. Games will be played in which someone will *act* as (someone like) Peter Pan "fighting off" Capt. Hook (Satan), and in this way fool others into thinking "Peter Pan" is protecting them. In reality, what Peter here (in reality some personally agreeable devil) is doing is fooling them, so that they will serve him or Satan. "Don't worry about Capt. Hook!" says Peter Pan, "I'll take care of Captain Hook. You just attack [so and so as I told you earlier]."

The mad school children in William Golding's *Lord of the Flies* give another illustration of the kind of childishness one might find in some Hell people. They are fond of slogans, and will far more often form their points of view based on these and trite catch-phrases (or if you will "catch-thoughts") rather than rational arguments.

There is a sense and a degree to which some of these Hell people are what they are a result of being deliberately isolated; with the corresponding reaction of seeking some kind of community to which they may belong. Some of these people are so alienated that they will do anything to get attention. Meanwhile, they are fed a kind of "dope" (perhaps taking the form of false comradery or humor) which they are led to think is love, while at the same time incited to wage war on real love. They then are conditioned to seek the "dope" (in whatever form it might take such as servants, magical powers, drugs, money) thinking its love, and this conditioning then becomes an addiction which then enslaves them to those whose possess greater powers of deception and manipulation, in addition to these other things.

The phenomena of multiple personalities is something out of Hell which one might find in some of these people. It is a result of a person both having multiple demons (or sprites) in them, combined with an effort on their part to compartmentalize reality. Note in this regard, that spirit people themselves can most certainly have demons in them; "possessing" them, just like regular people.

If heavily involved in doing witchcraft, they sometimes have fits of what I have called "damnation fever," where they go into a kind of frenzy in which they are more violent than usual. In addition, a strong atmosphere of sleaziness (like a kind of radioactive fallout) might be found among them on these occasions.

As mentioned earlier, they want to get people to participate in their guilt. In some ways it is almost a traditional thing, handed down from by gone ages. If they got themselves guilty, it is only fair that others be made guilty too, because after all, they were only innocent themselves (really.) It sounds silly, and it is, but if there are enough people thinking that way, people who have little or no scruple in getting what they want, they can become a powerful force to reckon with. To get others to be like them therefore can both gain them power, while making their guilt seem more common, and therefore more accepted, than it otherwise would be. Very commonly, Hell people will threaten others that if they don't do the wrong thing (or if they do the right thing) they will cause trouble; such that over time people can become conditioned into thinking that doing something right is what causes trouble -- not the Hell people who are the real origin and source of it.

They have often a lot of time on their hands will, in a given instance, take great pains and efforts to do some entirely pointless and useless thing, to hurt people or animals, typically under orders from a sorcerer or warlock. At times there is no accounting for their bizarre behavior. At other times there may be something like an understandable reason for their carrying on which is lost on us. It should be noted once more, notwithstanding, that one of the main reason's for their constant, gratuitous misbehavior is that people from Hell are deceived into believing a certain amount of wrong doing must be done, like meeting a quota. If such a quota is not met, it is argued, things will be worse. This doing wrong frivolously and without seeming purpose, and getting people not to care about it, therefore, is just a kind of subtle brainwashing designed to get people to be more guilty, and thus place them all the more under Satan's control.

The outrageous and gratuitous maliciousness of these people often has to be seen to be believed, and even then you will still have a hard time believing it. In the cruel prank played on Arthur Grimsdyke (Peter Cushing) in the film "Tales from the Crypt," and the various sadistic machinations of "Baby Jane" Hudson in "What Ever Happened to Baby Jane?" are found very correct illustrations of both their methodical conniving and incomprehensible cruelty.

Having said all this, it is very sad to think how it must have looked, way back when, to have seen one of these people crying as a child, before some evil person warped their innocence into immaturity, and to now reflect on how these wretched people are today.

While it is right then to pity these people, it is altogether wrong to tolerate too much of their wrong doing or let down one's guard when it comes to their sometimes relentless tricks and schemes. Some of their troublemaking can and should be put up with; much the way we would excuse a mental patient for behaving badly, but only up to a point. It is generally understood that they are normally not even supposed to be up here, and if they cause serious problems one should not put up with them if one can help it. With respect to powerful spirits like so-called "fallen angels," for whatever power they show or possess we have every right to insist that they behave morally and legally as much or like anyone else if they are going to come into or be in our midst.

As children of Adam, sin is a collective illness, and in that sense we all share some blame, howsoever small, of any given person's guilt. It certainly behooves us then to be forgiving and tolerant to some degree. On the other hand, in individuals where the wrong-doing is of an incessantly ongoing and unrepentant nature, a given person is responsible and answerable for their guilt. While of value as mitigating factors, claims of being deceived, or acting in ignorance are not, by themselves, legitimate excuses for repeated criminal behavior. And even if out of some compassion we should separate the person from the act, this is no reason to casually make light of the act; all the less so as the act is of a heinous or malicious character.

### Who Comes from and Works for Hell

"You know from the repeated declarations in the Law that the principal purpose of the whole Law was the removal and utter destruction of idolatry, and all that is connected therewith, even its name, and everything that might lead to any such practices, e.g., acting as a consulter with familiar spirits, or as a wizard, passing children though the fire, divining, observing the clouds, enchanting, charming or inquiring of the dead."

~~~~~ Maimonides, *The Guide for the Perplexed*.

People of "geographical" Hell do not always stay down there. Some make their way into our world, and what might surprise some people to learn is that the vast majority of the world's serious problem arise or have some connection with the presence of these (usually invisible) Hell people in our midst, and the still living (or again "regular") people who work with them. Together they infiltrate family, businesses, culture, media, churches, government, whole nations and their influence is very much like a disease; often taking the guise of good fellowship, patriotism, benevolence, advanced learning, religion, or enlightened progress. Progressive, conservative, religious, atheist, black, white, Christian, Jew, rich, poor, criminal, police, etc., etc. – you name it -- you can rest assured that the Evil One usually has some way of making himself accepted or otherwise inveigling himself into their company.

The principle known means by which Hell is carried up here is witchcraft and sorcery (a more sophisticated, and to that extent all the more sordid, kind of witchcraft). Witchcraft is at least as old as civilization itself. It has since existed in every era to some degree or other, sometimes being treated as an official religion, and often times in antiquity took the form of paganism; though it would not be fair to assume that all forms of paganism involved witchcraft. An atmosphere of lies, deception and corruption is that in which witchcraft most thrives, and secrecy and denial of its existence has been perhaps its greatest protection for ages. Those who find out about the real truth underlying these things are regularly told that if they tell someone what they know they "will have something done to them." And indeed, it is not so surprising that many people have given into this because people from Hell are, after all, often extremely frightening, terrifying, and extremely violent. As well, those who do try to tell the truth about witchcraft, and its dangers are made (sometimes by means of witchcraft itself) to seem reprehensible (for one reason or other), delusional or fanatical, and thus discredited.

It is my understanding, and so I have been informed, that the ability to summon up spirits from Hell involves money. As well, the ability to perform feats of more impressive forms of witchcraft and sorcery invariably is going to require sacrificial victims. Exactly how all this is supposed to work I frankly do not know. M. R. James gives some suggestion in one of his fictional ghost stories, "Lost Hearts." The warlock in that tale is given to write down:

"It is recorded of Simon Magus that he was able to fly in the air, to become invisible, or to assume any form he pleased, by the agency of the soul of a boy whom, to use the libelous phrase employed by the author of the *Clementine Recognitions*, he had 'murdered.' I find it set down, moreover, with considerable detail in the writings of Hermes Trismegistus,¹⁹ that similar happy results may be produced by the absorption of the hearts of not less than three human beings below the age of twenty-one years."

It cannot be emphasized enough, I don't think, that the intensity of witchcraft and sorcery going on at a given time and place could vary considerably, same for its character which might be anything from intensely evil, to oppressive but distant, to friendly and comical, with other shades and combinations of these. So that people and the uses of witchcraft and sorcery can take on a wide divergence of appearance and are not at all simply *this* or *that* as they are sometimes treated as being. Hell people, *depending on one's powers of discernment*, can appear as anyone and everything.

There are spirit persons who are warlocks, witches and sorcerers, as well as flesh and blood people. Indeed, the spirit person sort are in the vast majority of cases, if not always, going to be more expert and proficient in witchcraft and sorcery than their flesh and blood counterparts (due to their greater experience.)

This raises an interesting point. Though we perhaps are normally given to think of spirit persons as being otherworldly; such that are sorcerers are truly among the most worldly people in the world. Part of this disposition is seen well in their typically obsessive desire to keep tabs on all that seems to be of importance going on, say in a given community, town or nation. Witches, of course, traditionally have been seen as busy bodies.

¹⁹ It is unclear why the warlock speaks of "Hermes Trismegistus," 3rd century A.D., who was rather a neo-Platonist mystic, with teachings believed to have originated from the Egyptian God *Thoth*. The title Hermes Trismegistus (i.e. "Hermes thrice great") itself means *Thoth*, who was seen as having an affinity to the Greek god *Hermes*. Possibly the suggestion in this passage is that the warlock is drawing from spurious writings.

Professional witchcraft and sorcery, as I understand it, are a perversion of the laws of God and of nature, and are at their most powerful when fueled by murders. They bring the filthy and criminal dead from Hell among the living, as a means of gaining power to certain individuals. Traditionally, there has been some very obvious aspects of slavery and cannibalism to it. 17th century Protestant theologian, Jeremy Taylor, was correct when he spoke of witchcraft as being a “damnable and impious” practice. Yet we can find admonitions and denunciations of it going much further. The ancient Egyptian story of Setna (from the 19th Dynasty, Ptolemaic period), as translated and retold by Flinders Petrie in *Egyptian Tales* (1913), paints a both vivid and troubling picture of someone’s life wrecked by sorcery and magic in a plot somewhat similar in its basic premise to the Faustus legend.

Certain of the beliefs of the Wicca school of witchcraft are praiseworthy taken by themselves. But the practitioners of white magic, such as the Wiccans, as a whole are very deceived and irrational people, and their attempt to prettify witchcraft does far more harm than whatever else good they do. While they would like to think that their white magic can ward off black magic and evil, the high powered sorcerers, warlocks and witches in black magic can in most (if not all) instances trounce a Wiccan or practitioner of “White” magic if they need to. The ability of Wiccans then to combat the power and cunning of the truly baleful spirits then is really after all very feeble, and even something of a joke. They are like children given a toy gun. They say “Bang” and the adult pretends that he is shot by them, both to encourage their false belief and to amuse himself. At the same time some of their magic will be assisted by these other spirits to all the more foster the Wiccan’s credulity, and thereby use them to promote witchcraft.

In terms of what is presented versus what is actually going on, witchcraft and sorcery by theirs nature invariably are fake, and or are used to trick and cheat people. Depending on the “captive” audience, they can be used to produce all kinds of illusions. Not all witchcraft is overtly diabolical. There are things like falling in love spells, which can (under the circumstances) be or seem quite pleasant. Yet it must be borne in mind that while something might *seem* harmless, in reality it might be very harmful. Like noxious drugs or drugs used inappropriately, certain witchcraft can give a person a certain “high;” however, it only ends up doing far more harm then good, all the more so as it is used in excess. At the same time, a sorcerer can take very good, indeed most valuable persons and things, and use them as lures and props in his deception.²⁰

The reasons spirits are summoned up by Hell, by a given witch, warlock or sorcerer, are various. The witch, warlock, or sorcerer may in a given instance be pressured by someone else to do it. The end result, however, is invariably the same, causing trouble, which could be anything from senseless mischief to something completely evil and malevolent. Where the sorcerer or witch is an experienced veteran it is a fixed and constant rule that the demon they call up, no matter how disgusting and horrible, is invariably a better person than the sorcerer or warlock summoning them.

A “spell” can refer to a number of very powerful different tricks which a sorcerer or warlock might do. One involves changing the feel and appearance of the atmosphere around you. Another might be a full-blown illusion. Yet another might be a combination of the two. In all instances will spirit people of one sort or another be used to achieve the desired effect, combined perhaps with a power of some sort to change atmospheric conditions. Sunlight, cleverly manipulated, seems to be used by them to create very dramatic effects or atmosphere.

There is something like a calendar used in doing certain witchcraft; so that some spells or devices will work better under particular, say for example, lunar conditions. The details of such a calendar I would also not know to tell you. Ordinary changes in weather, such as wind storms, heavy rains, can interfere with witchcraft operations. Saturday night, being before the Christian Sabbath of Sunday, similar to the way Halloween is the night before All Saints Day, tends to be a night when witchcraft people “whoop it up” and are more active. This is true to some extent also of Friday’s, the day before the Jewish Sabbath.

“Fallen angels” aside, it certainly would be mistaken to say all spirit people come out of (geographical) Hell necessarily, but the more regularly violent ones assuredly do. On the other hand, sorcerers and warlocks will on occasion have a spirit person working for them who apparently is not from Hell as such. One of the “little folk” (to be considered later here) might be an instance of such a person. How and why this might be possible is not clear, but bribery, deception, or violent coercion seem to be the most likely reasons.

A spirit person generally appears like the ghosts in say the films “Topper” or Charles Laughton’s “The Canterville Ghost.” You can see them, and at the same time (to varying degrees) see through them. To do witchcraft costs a certain amount and kind of energy (usually measured by the number of spirit people employed in the given scheme), and depending on how much the warlock is willing to spend, a spirit can person can be presented or present themselves invisibly or fully materialized. I had one experience of a full manifestation presented to me; that caused me to stutter (so frightened I was) when I saw it. One should normally avoid looking at or conversing with spirit people. One is, for practical purposes, being handed a kind of forbidden knowledge that while perhaps not bad of itself cannot be contemplated without some amount of violence accompanying doing so, and which is not so easy to avoid. Also, they are after all the departed, and or possibly of dubious intention (you don’t know yourself after all what they really want) and it is like exposing oneself to radioactivity I’ve found to

²⁰ Which brings up the point that good or innocuous things can be used for bad purposes, and one must be careful not to mistake the thing (or say person) used for the person using them. References to pagan gods for example in the space program, or Proctor and Gamble corporation’s use of a crescent moon with stars as a logo, are instances where the invoking of such names or symbols might seem promoting of paganism or mystical symbolism. While granted in the given instance this may be someone’s intention, ordinarily one should not assume a bad or reckless motive unless there is specific, clear, and substantial evidence for doing so. Part of the reason for this is that you can use anything (or anyone), distort it in the minds of others, and thereby use it to serve some bad purpose. But the apparent fault (if there is any) is invariably in the use of the thing (or person), not in the thing itself necessarily.

welcome or be too casual about their presence. Circumstances over time might well change all this state of things. But for most people and in most instances direct contact with visible or audible spirits should be avoided and rejected.

Sometimes spirits are manifested in such a way that anyone could see them. In most cases they seem to walk, though I have seen some fly (such as an angel and a spirit girl).²¹ At other times, whether or not one can see them depends on the person's (what for lack of a better term) physico-spiritual sight. Spirit in this instance refers to "carnal" spirit, as opposed to pure or true spirit which is invisible. On one occasion in the presence of some sprites, while I couldn't see them looking directly at them, I could see a quick glimpse of them out of the side or corner of my eye. One can also detect spirit persons presence visually in the way infrared will pickup heat in darkness. You cannot really see them as such, but your eyes can sense their pronounced presence in the form of energy taking up a given space. Other times you might be able to see them (i.e., by means of the naked eye) in a kind of indefinite, hazy form.

When speaking with spirit persons, they do not move their mouth -- at least not in your sight. They will stand before you and you will hear theirs, or someone else's voice in your head. Yet there are spirits one can hear quite audibly, specifically sprites, the smaller spirits, on a regular basis will have talked to me from under my pillow, and I can feel the vibration of their speech in the pillow itself (or, alternatively and admittedly, this may only be an illusion created to make it seem as if you are hearing them audibly.) Demons or sprites can also be got to make (or be made to seem to make) noises, such as gasping, hissing, heavy breathing, screams; which needless to say can be quite disconcerting, if not outright terrifying, if one is not already familiar with these phenomena. This all said, overt noises from spirit people are evidently very unusual.

Ordinarily a spirit is not all that strong physically. Even so, there are ways that certain "energy" can be spent on them to make them so. They can even be made so strong, as to hold down a person temporarily, but this kind of thing is also relatively rare, as it is expensive. Less rare, but still not all that usual, I have had them do things like make scratching noises on the bottom of my bed, rattle my bed, knock things off of shelves, and turn off lights.²²

Not all spirits one might see are actual spirits necessarily. A sorcerer can conjure up apparitions, which, as well as I understand the matter, are a kind of visual image projected in or on the air. It is possible then that there is some kind of ether, co-present with the air, by which medium spirits travel and apparitions are projected. How does one tell spirit person from an apparition? Usually it is only a spirit person that can be conversed with, and will react to your own speech and actions. Spirit persons, however, can be completely disguised and I have seen (with the naked eye) spirit persons of living people whom I otherwise knew to be alive and well.

Demons and Sprites

"And forth he cald out of deepe darknesse dred
Legions of Sprights, the which like little flyes
Fluttering about his ever damned hed,
A-waite whereto their service he applyes,
To aide his friends, or fray his enimies:
Of those he chose out two, the falsest two,
And fittest for to forge true-seeming lyes;
The one of them he gave a message too,
The other by him selfe staide other worke to doo."
~~~~~ Edmund Spenser, *The Fairie Queene*, Book I.

The people of Hell, as opposed to spirit people generally, take on various forms. The common term for a typical Hell (spirit) person is demon. Our normal use of the term "demon" does not always fairly apply to an ordinary demon. When we use the word demon, what we usually mean is a fiend. But really not all demons are fiends. Most demons are better viewed simply as criminals or convicts. A fiend on the other hand connotes a fanatical, violent and completely amoral maniac; which not all demons are. As well, there are other "kinds" of demons, for example those which are unusually lethargic, lascivious, or themselves in some way distressed or other.

As general rule, demons are insufferably and detestably filthy. The Bible refers to "unclean spirits" which is what they literally and frequently are. Depending on how bad a person they are they will exude a certain unmistakable filth and heat, is very pronounced in some individuals. Some are so repulsive, that those who've had the unfortunate chance to meet such, will know how little wonder it is that the Gadarene swine drowned themselves rather than suffer their presence. By filth I mean the kind of sensation or feeling that might arise out of contact with or proximity to an open garbage can, though without the smell.<sup>23</sup> If demons hang around for too long a time, they can cause vegetation they are near to wilt or dissipate. For a time, the

<sup>21</sup> Though I have seen "angels" with wings I have never actually seen the wings used for the actual purpose of flying. In other words the angel moved in the air but without the wings flapping as we might think they would.

<sup>22</sup> On not a few occasions, I have heard references by these spirit people to bows and arrows sometimes being used, at least against and among themselves, and that is when there is some obvious conflict going on of course.

<sup>23</sup> Though I have had perfumes (of some kind or other) carried or sent my way by spirit people, I have never known spirit people to actually have a smell, nor to my knowledge do they themselves need to breathe. They are, on the other hand affected by temperature to some degree that is not entirely clear. Spirits seem normally to walk; though some apparently can fly or hover in air in some way or other, though I haven't seen one actually fly by means of literal wings.

demons sent to bother me would regularly take a certain path to my back door, and over time, they burned a distinct trail in the lawn where the grass could not grow. After I became aware of this phenomenon, they were directed (by the sorcerer who commanded them) to take a different route.

There are two kinds of demons: regular size people and sprites. Sprites or homunculi, are people who, for some reason not entirely clear, are spirit people who were shrunk in size. These people can range in size from a few feet, to quarters of inches. Not all sprites are of the demon sort. Some are nothing more than little mischief makers, or not even this.

After these are souls living in various degrees of degraded states, who are in reality or can be made to take the shape of the most frightening kinds of beings imaginable; including what we commonly know as ghosts and wraiths. These people are customarily kept so down low in Hell that is relatively rare for them to make an appearance up here, and to have them up here is very expensive. Goya's nightmarish murals will give one some idea of what some of these far, lower down persons are like. Not all ghosts are from so far down necessarily, but certainly these more frightful ones are. A ghost as such would seem to be a kind of spirit person who, for one reason or another, is chained to a past (or perhaps relationship with another) that haunts them emotionally and psychologically. That, at least, in addition to perhaps an extra paleness to them, is how I would distinguish them from spirit people generally.

Many might think that a demon's being inside a person is rare. In point of fact, probably every person has had a demon (or sprite) in their body at some time in their life, and some will go through much, if not most, of their entire life with one or more sprites or demons in them without even knowing it. In this way, such spirits like to make themselves at home in a person or animal, and will sometimes be able to stay or go as it suits them. There are some lethargic demons who do nothing more than sit in a person or else in a location, say on a bed or sofa, without actually doing anything as such. Yet one will feel their unhealthy presence all the same.

Augustine's claim that "demons" cause illness will be taken as superstition by modern science. But in point of fact what he was saying is to some extent actually true. Yet this does not mean that all illnesses are caused by demons (or sprites.) Keep in mind also that Satan and Satan people can, by mutating nature, very possibly if not certainly create conventional diseases and parasites. A person can be made ill through natural causes, a demon, or both, and it is not always easy to discern which is the true cause of a given illness. In medical diagnoses, as in situations where we are looking for an unknown cause, it is best to prefer a more "natural" explanation. Nevertheless, one should not be so closed minded as to dismiss entirely the possible intervention or participation of spirit people in a given illness. This said, such positing of the "supernatural," of course, should be done with level headed caution and circumspection.

Some sprites do bother animals, and can on occasion be the cause of animal attacks, excessive barking and howling. When Dracula says, "children of the night, what music they make!" albeit indirectly, he is referring to such spirits, not so much to the wolves themselves. On a couple occasions I have had a sorcerer get a large flock of crows or ravens to circle my house repeatedly and for a prolonged period of time while cawing very loudly. This kind of thing are, as far as I can tell, is done with sprites who actually ride on or go into the birds. Also there may "spirit" radio waves of some kind and used in some instances to command people or animals. The main thing to keep in mind about these and other instances of strange animal behavior is that even where aggression is involved one should not blame the poor animal; as they are just being used much like a puppet. This will remind us also, in passing, that not infrequently sprites can be the cause of domestic turmoil or unruly behavior (especially in situations where the trouble in question seems without apparent justification.)

Goon (as in "hoodlum") sprites, a kind of little folk, on the other hand, are, at least in their appearance, actual Hell people. These usually look like bald old men with pointed noses and sunken eyes, and are usually of a gray or greenish color. Some though, not all of these, can look like little fiends. One of my cats was choked and beaten to death by these same people; despite my determined efforts to fight them off. As much as I would pull them off, they kept coming back to attack and there was no keeping up with them. I have, on not a few occasions, grabbed one of the smaller goon sprites and I could feel, IN MY HAND holding them, a pronounced rage with which they were filled. These kinds of sprites can go into a person, and cause these same effects, except that the person entered thinks it is themselves that feels this way when really it is the presence of one of these kinds of sprites that is causing the feeling. Negative thoughts can also be triggered in the same way, and this is sometimes done to a person in a subtle and sophisticated way, in order for the given sorcerer to manipulate a persons beliefs.

A number of times in capturing some of these goon sprites, and others like them, I put them in closed jars, but was afterward not able to keep them. The reason I was not able or did not want to keep them is that because (to make a long story short) I was I had been systematically isolated over time, and persons were kept away from me who might have helped me, who I might have given these sprites to for study. At the same time, some of these sprites are so dirty that to keep them around would be like keeping around a disease. As it turned out they either ended up being released by regular people accomplices who would break into my home when I was out or asleep, or else I threw them (sealed in containers) out with the trash. While the latter might sound cruel, do understand that this was a regular war going on, and there would be times that my house might be flooded with these sprites or demons sent over by a warlock -- a more horrible experience, rest assured, one can hardly imagine, and such was as much as anyway I knew of getting rid of them.

### Little Folk and Other Spirit People

"And did they move upon the stage a thousand years ago,  
In some play in Paris or Madrid?"  
~~~~~ Al Stewart, "One Stage Before"

Hell puts on a show, and those who come up here invariably are brought up here on the basis of certain abilities and characteristics they have. What we see up here of these people then is not always necessarily representative of the many and various people there are down below. Even so, it seems not unreasonable that one could encounter enough of a variety of them to get a reasonably good idea of what they seem to be like generally.

The following is list of some of the spirit people and "types" who, uninvited, "visited" me in my home

A bearded and robed "prophet" figure.

A young "nun" with a presence I can best liken to fire and brimstone from the lowest nether regions (the full physical manifestation mentioned previously.)

A "bed-sheet" ghost. These types of apparitions are particularly weird and frightening because their form is more like an unraveling sheet than the body of a person, yet they possess a presence and emotions of an actual person all the same.

A horned devil with goat-like beard. He looked like a common Latino, and I inferred from circumstances that he was "dressed up" to make him look like a devil. Like most demons he exuded a kind of dirty heat. With respect to being dressed up, spirits can be made to look more ugly than they actually are. In order to save on "expenses," a more or less regular looking spirit will be dressed as monster to frighten people. Some of the alleged meetings with purported space aliens would seem to have been instances of dressed up demons.

A woman of decidedly dark complexion, and very dark eyes, dressed in 19th century outfit who while forbidding had a certain unusual attractiveness about her.

An approximately fifty-foot tall "angel," with a rather aristocratic visage, standing outside of and next to a church. He did not say or do anything, but seem to just stand there awing the vicinity with his presence.

An "angel" (seen in the middle of a church) swooping down from above on a child, as if to touch it, at the moment it was being baptized. His body was rather fluid, and his movement was so quick that much of his extension was lost in his motion, such that he appeared more slender than he actually was.

A girl who I called "Amelia" or at times "Undine." This girl was both quite pretty and very funny, and somewhat reminded one of "Jeannie" in the "I Dream of Jeannie" television series. She told me things like she lived in the sun, and with her sister (who I called Sylvia, also very pretty, but different in personality), owned a candy company in Colorado (which made fruit candies). I took the latter to mean that some owner of a candy company in Colorado took her and her sister on as partners of some kind. She was ostensibly nude, but you could not see any details of her body. Instead all one saw was the outlines of her body, while its details were rather vague and indistinguishable. Her face and blonde hair on the other hand, were quite vivid. There was a decidedly child like quality about her, and at times her face reminded me of an intelligent infant.

The first time I saw Amelia was both funny and interesting. I was watching the noon news here in Seattle, when I saw this anchor person, who looked directly at me (the viewer) and nodded, as if in recognition of me. There was otherwise nothing at all unusual about the news program, and someone watching it would not have thought there was anything strange going on. The anchor was Amelia, however, and only later after she showed up as a spirit person, that I understood the joke. On this and other occasions, some of these spirit people were able to appear on my television set; as if it was a regular television program. Whether this was simply a manipulation of my perception, or something done with the television, I'm sure it all amounted to nothing more than a kind of magic trick. I mention Amelia was somewhat like "Jeannie," but in actual looks, she more resembled Pat Priest on "The Munsters," except that she was much more rambunctious (though usually graceful) and given to playing jokes. In fact some of the jokes she played on me were somewhat hostile, but like with the little folk, I tended not to be too offended by them because she was otherwise so appealing, and usually I would joke back at her. When I objected to her being associated with Magus (or the Magus, of whom more later), she said she was forced to do these things, but didn't want to do them. Exactly why this was so, and exactly who she was I have never been able to figure out. They told me that she was Norwegian, and had died at a young age in a car crash without having believed in God.²⁴ Whether this was actually true or not I am in no position to say.

Dora Lee and Escoban were two little folk sprites who for a while sat in my living room, along with two or three other sprites. They usually just sat, Indian style, under a table doing nothing, and when instructed were (by Magus or a warlock working for him) told to do things like put something in my drink (say to make it taste bad), throw little stink bombs, or in some way cause trouble. They did these things in a quite routine way, and without any personal hostility toward me. I would admonish them, but I didn't usually hold these things against them personally. On the contrary I rather liked them for the most part, and sometimes had little chats with them. On one occasion I was playing a Chieftains' CD, and Dora Lee and Escoban got up and did a little reel or jig which was quite funny and gracefully done, going back and forth, then arm in arm in a circle. The names Escoban and Dora Lee were names they themselves gave, but with the understanding they were not their real

²⁴ I was later told after writing this that Amelia did not die in a car crash but it was someone else, so again I was told afterward by someone.

names. For some reason, these spirit people are not normally supposed to give you their real names, apparently because if you or someone else has it, it will make it possible for you to have power over them. Dora Lee by the way was Escoban's companion, but did not herself cause any trouble. At times, she expressed a sudden and frank affection toward me.

These little folk like this are often quite amusing, and have peculiar ways of seeing things and expressing themselves. They sometimes speak in riddles, often with a high-pitched voice, and make the most odd kinds of remarks, observations and jokes. Sometimes they would take things, and put them where I couldn't find them. I accused Escoban of this one time, and demanded where it was. He replied "You will find it where I put it." I was told these little folk have their own little communities, where in addition to homes, they have little ships which they can sail in, a certain kinds of "sprit" liquids they can drink, and musical instruments which they play. As well (or so I was informed), there is a little folk army or militia that is sometimes called up when a need arises, and they feel they can act effectively. Some of these people in their regular lives were soldiers who served in wars. I was told time and again these little folk do not like these witchcraft people, and detest people like "Simon Magus" (of whom more later), but are sometimes forced to work for him and his like under "brainwashing," duress or other intimidation. These little folks were dressed, but I can't (with the exception of Dora Lee) seem to recall exactly what they wore for some reason, only their faces.²⁵ They do not normally wear the medieval type costumes, such as pointed or coned hats, we usually associate with "little people," but as the situation requires they will sometimes dress up like this for deliberate effect. Apparently, as with us, they are not restricted by age old clothing styles, and prefer to dress more casually. In size, Dora Lee and Escoban were about two feet tall. Escoban seemed to have a somewhat dirty face, and had black hair. Dora Lee had on a red plaid dress, was a blonde, with a cute face, but a face with features somewhat out of proportion to her body.

In Christopher Marlowe's play "Doctor Faustus," Faustus has "Helen of Troy" summoned. I myself have seen some extraordinarily beautiful spirit girls or nymphs, brought to me by these people. At one time in his career, if not currently, Simon Magus reportedly had an attractive companion named Helena of Tyre. The obvious question then comes to mind how did such hideous devil people get such pretty girls to work with them? The answer is what one sees is an illusion, and that the girls, while actual spirits, are "done up" to look better than they do, or else and alternatively they might simply be seen as well treated slaves. A given spirit girl may then be genuinely attractive or appealing in her own right, but is forced to work for these people under some kind of duress or perhaps is deceived herself that by cooperating with the sorcerer they are serving some good purpose. Remember, spirit people also can be fooled by Hell's operators, not just regular people. Are then these girls from Hell? Not necessarily. There is apparently a spirit realm outside "down below" from certain spirit people will participate with Hell, similar to the way regular people willingly or are duped into assisting Hell (which is to say not always out of bad or malicious intention).

A number of these pretty girls I have seen are real as one could think. They have very feminine and attractive presences, and it would be untrue to say I didn't like them or enjoy their presence (usually.) Indeed at one point and for a season early on, I had even fallen in love with one of them. I've had them lie next to me while resting or sleeping, and the experience is a very pleasant and enjoyable one. And even though I have been put through many horrible things I rarely if ever blamed the girls for anything. Like the little folk, they also seemed like slaves acting for others using them. This is not to say they aren't guilty as accomplices, but I never knew of they themselves, doing anything particularly bad. They are simply employees of a kind for the organization. Yet though a sorcerer might be able to get them to work for him this doesn't necessarily mean they like him. Indeed although the sorcerer could in certain circumstances get them to work for him, he cannot have them for himself. So while they might at times be slaves, they usually have a higher status or are better treated than other Hell accomplices.

In the course of a sometimes truly agonizing and sometimes ludicrous ordeal, been visited by a number of famous personages with whom I spoke or had conversations with. Although these spirit people bore what, as far as I could tell, were exact resemblances to famous people, they were not actually these famous people. At least I do not believe them to be so, though at the time of meeting them I could not help thinking that they were who they presented themselves to be, so forceful was the impression they made. Some impersonators, on the other hand, were much more believable than others. The following (in no particular order) are some of the famous historical personages I was visited by and or who I spoke with, with the understanding that they most likely were not who they appeared or claimed to be.

Washington Irving
William Wordsworth
Henry Wadsworth Longfellow
Mabel Normand
Lew Cody
William Desmond Taylor
Graham Chapman
St. Mother Cabrini
St. Gemma Galgani
William Blake
Edie Sedgwick
Natalie Wood
Dean Martin
Sir Phillip Sydney
Napoleon
John Paul Jones

²⁵ Dora Lee was the exception. She at least on one occasion had a red plaid dress.

Lucile Ball
Harpo Marx
Peter Sellers
Krishna
Bast, the Egyptian cat goddess
Chaim Weizmann
J. P. Morgan
John F. Kennedy
Robert Louis Stevenson
Fulton Sheehan
Von Richthofen
St. Jean Marie Vianney
Mary Magdalene
Charles Nungesser
Marshal Boufflers
Frederick the Great
Robert E. Lee
Kant
Jascha Heifitz
Tiepolo
Rachmaninoff
And others...

Typically they would act either in cooperation with the sorcerer-ghost or else as if in opposition to him. They might make comments on something I was doing, or else tell me to look up something in a book and read from it. The indicated passage then would have some sort of message they wanted to impart. Just in passing, I would remark that they entered the room where I was in as these pleased. This is typically how these Hell employed spirit people will act; which is to say rudely, walking right into your house without invitation or announcement. Yet unlike the more usual violent demons and fiends, they would leave when politely told to -- most of the time at least, since some of them were, after all, are demons of a sort.

On more than one occasion, I had a spirit person come to me who presented himself as "Goethe." I was given to understand that he had gone to Hell after he died, but that, these days, things were not so bad for him, at least by comparison with how things were before. I was discussing a theory of colors with some of these people, arriving at the conclusion that inasmuch as color is a frequency of waves or vibrations, that color was motion. "Goethe" told me that there was no point of telling these things to people, because truth is not allowed in this world.

For a couple weeks I received somewhat regular visits from "Ammonius Saccus." "Saccus," the teacher of Plotinus (the pagan thinker) and Origen (the Christian thinker).²⁶ I was led to understand he had managed to survive the many trials and travails of the spirit world by his knowledge of sorcery. He appeared like a withered old man, with very darkened eyes. When he came to me, he told me he would help me fight Magus, the sorcerer who was making it his business to bother me. I don't recall much of what he told me. But they were things like I should regularly change my soap because Magus put a certain dirt on it; so that when I used the soap it would dirty rather than clean me. Of course, later I realized that these help "tips" were mostly a lot of nonsense intended to make a fool of me. "Saccus" was living a wandering kind of life. Having traveled though many galaxies, he had seen much of the universe. But it had got to be a somewhat hard life, and he had grown rather tired. I told him he should be a real Christian and do the right thing. He said there was something to what I said, and would think about it. Meanwhile, he invited me to be his companion one day and fly around the stars with him. This way, he (in effect) said, I would be free and that he could be a great assistance to me with the phenomenal powers and knowledge at his disposal. There were bandits in the universe and in traveling among the planets, stars, and galaxies one had to be shrewd and resourceful in order to protect one's self. Strange to describe, "Saccus" would enter my head (from behind) from where he spoke and from where I could see him. A that juncture I was so interested in combating Magus, and "Saccus" acted in such a friendly way toward me and in assisting me in my fight, that I didn't at that time mind him doing this.

While some of these things might sound quite dramatic, and certainly a given sorcerer like "Simon Magus" loves playing the showman, if you have experienced them long enough they can also be alternatively very painful and annoying, or very stupid and pointless. At the same time, a ghost actually from way, way down below is rarely going to lose all its scaring power; no matter how many times you might see them. Even people of Hell themselves are sometimes frightened of seeing them.

And though some of these people sound interesting, and some of them are, one should keep in mind that I never saw one of these more likable people without the offensive and obnoxious characters around, like a sorcerer or some demon. The girls and little folk were often pleasant company of a kind, and even seeing a regular ghost intriguing in their way. Yet such experiences were not worth the inexpressible amount of pain and suffering others and myself were put through by the incorrigible sorcerer and his more violent henchmen. If one could see the girls or little folk, by themselves, without the demons and warlocks around I suppose one might enjoy their company without trouble. However, that is not, in my experience how these things were done. The sorcerer or warlock in one sense or other paying them to be there. The purpose of a spirit person sorcerer and those working for him doing these things was usually to either tempt, torment or annoy me. The more amiable

²⁶ Some scholars question whether the Origen who Ammonius Saccus taught was the Christian theologian or another person with the same name. Eusebius quotes Porphyry, Plotinus' pupil, who seems to be speaking of the same Ammonius in what he writes about Origen. In the same parts of Eusebius' text it is asserted, with accompanying anecdote, that Ammonius became a Christian.

kinds of spirit people were present in order to gain my confidence, and encourage the belief that these other witchcraft people were somehow benign. This is one way that many “regular” people are fooled into thinking people like Simon Magus and other sorcerers are somehow friendly. Nothing could be further from the truth. Sorcerers like Simon Magus are as vicious and sadistic as you could possibly conceive anyone to be, and if they don’t want to hurt you as such they want to get you guilty. That’s what it is all about. What typically occurs is that Magus, et al. remain “friendly” with and helpful to a person if they are willing to hurt someone else. A deluded person is then gradually led to think it is not wrong to hurt others. While “Magus” acts kindly and provides him with the necessary sophistry to believe serious wrong-doing is no big deal, a more credulous than usual dupe, might actually murder a dozen people, and think little of it.

Devils, False Gods, and the Damned

“Beloved, do not trust every spirit but test the spirits to see whether they belong to God.”
~~~~~ I John, 4: 1-6

“Moreover, if sorcerers call forth ghosts, and even make what seem the souls of the dead to appear; if they put boys to death, in order to get a response from the oracle; if, with their juggling illusions, they make a pretence of doing various miracles; if they put dreams into people’s minds by the power of the angels and demons whose aid they have invited, by whose influence, too, goats and tables are made to divine,—how much more likely is this power of evil to be zealous in doing with all its might, of its own inclination, and for its own objects, what it does to serve the ends of others! Or if both angels and demons do just what your gods do, where in that case is the pre-eminence of deity, which we must surely think to be above all in might? Will it not then be more reasonable to hold that these spirits make themselves gods, giving as they do the very proofs which raise your gods to godhead, than that the gods are the equals of angels and demons?”

~~~~~ Tertullian, *Apology*, ch. XXIII

Did spirit people in ancient times interact with “regular” people more commonly than they do today? Did political and social conditions for spirit people change over time as did that of their regular person counterparts? Was, for lack of a better description, the political realm or distribution of power among spirit people different than it is today? Were or are there benevolent spirit people (separate from “conventional” Heaven), who interacted with regular people? Are their angels, distinct from spirit people, whether for good or bad, who did or do take a role in what goes on? For example, the “god” who is reported as bestowing the Babylonian legal code on Hammurabi it might be reasonably was a spirit person or angel. Are those who have been identified as “gods” subject to change, and if so what kind and to what extent? Similarly, if the gods of old were real persons, what happened to them? Augustine makes reference to one pagan view that saw demons as intermediaries between gods and men, (the gods, from Augustine’s perspective being fallen angels, see *City of God*, VIII.23.)

Now, of course, some have ready clear answers for these questions based on revelation and their religious faiths, which must be respected. Even so, for someone who wants to examine these matters scientifically, one will have to assume ignorance until something more like conventional empirical proof is forthcoming on which to make a more objective determination. Yet based on what I have discovered about the spirit people through personal communication and interaction with them, and then examining and reassessing historical facts, it is easy to see how certain spirit people from Hell may possibly have influenced certain cultural practices and beliefs in ancient and primitive societies.

It is more than probable that the gods and beliefs of ancient religion were a result of: inspiration (both divine and otherwise); imagination; superstition; and, at the same time, direct contact with spirit people. Human sacrificing Moloch of the Carthaginians, and Huitzilopochtli of the Aztecs were more than likely persons from Hell. Priests and priestess of temples, such as those at Delphi, for example, were probably (at least much of the time) in regular communication with spirit people. A number of Church Fathers took the view that gods of the Greek and Roman pantheons were “demons.”²⁷ It may be, however, that the Greek and Roman gods were actually former regular people empowered by and made dupes of Satan, but were not necessarily persons of malicious intention themselves (or else not so malicious than the one ultimately controlling them.) Alternatively, the pagan gods of antiquity (and elsewhere) were or at least could be seen as “fallen angels” who made it their business to use and deceive people, and or who put on the costume of being a certain god. The savagery of the god and his worshippers in Euripides’ *The Bacchae* is very Satanic in character and reflective of both the trickery and claims to piety often so characteristic of Hell methodology and thinking. Even if we take the position that there are no gods as such, what does and has it meant to have spoken of them?

Satan and his people delight in mocking and making fools of others, and it may well be that some of the stranger ideas of some primitive religions were originally false notions inculcated by them. Many of the bizarre and cruel rituals and religious rites referred to in Frazier’s *Golden Bough*, for instance, take on a different light when considered with respect to the possibility of Hell’s influence. In ancient Egyptian medicine drinking urine and eating excrement were sometimes prescribed as remedies for illness. Such obvious foolishness is just the kind of deception or sick practical joke that a Hell spirit might suggest as a way of degrading or having fun at regular people’s expense.²⁸

²⁷ Yet much earlier in the Old Testament we find:

“Do you indeed pronounce justice, O gods;

do you judge mortals fairly?

No you freely engage in crime;

Your hands dispense violence to the earth.” *Psalm 58: 2-3*.

“All that takes place around these gods is a fraud: how then can it be thought or claimed they are gods?” *Baruch, 6:44*.

²⁸ It is worth observing when they engage in practical jokes against a regular person of this sort, some spirit people will, (rather ludicrously) feel a certain pride and amusement in their “superiority” at being able to carry out such pranks and deceptions, not aware that they themselves are invariably being made a fool of by someone else.

In Babylonian, Egyptian and Greek mythology, the reigning God is often portrayed as someone who overthrows someone else who was “head” God before them. In Babylonian myth, Marduk overthrows, Tiamat, who attempted to usurp the power of Anu. In Egyptian myth, Horus overthrows Set, who attempts to steal the rightful authority from Osiris. In early Hindu myth, Indra, kills his father, Tvastr (the latter closely related to Vrta, a dragon and or demon), as part of the steps necessary to his obtaining power. With the Greeks, Zeus, defeats Kronos, who had taken Ouranos’ place. While it might be argued that in these kinds of stories “Satan” is represented as the first rebel, i.e., Tiamat, Set, Vrta, Kronos, he may nonetheless have been satisfied with these religions in the sense that in some way they legitimize the idea of rebellion against God -- though, in fairness, unwitting believers of Marduk, Horus, Indra, and Zeus understandably saw theirs belief as a virtuous point of view -- which, at least in part, it certainly was.

In more developed and traditional Hinduism, Shiva is the power of destruction opposite to Vishnu the power of life. Yet destruction as we noted is obviously to some extent natural, and Shiva is sometimes seen as life affirmative in his destruction (as when trees lose their leaves in autumn.) If we posit say a Satan, this would not then necessarily imply either that Shiva was Satan or Satan was Shiva. It is perhaps in this gray area between natural destruction and unnatural destruction that we might say Satan or a Satan is able to conceal and legitimize himself.

By the time of the events of the New Testament, the religion of Zarathustra had been much corrupted with superstition and magic. The original Magi in fact following upon Zarathustra espoused a more pure teaching. It seems very possible that the first creed and belief were a reaction to the heavy involvement of Babylon in sorcery and witchcraft, which dominated the region before the rise of the Medes and the Persians. So much did the Zarathustrians detest the Hell people that failure to leave a corpse on a rooftop to be eaten by birds was punishable with death. The idea being they didn’t want their bodies to be buried and therefore nearer to the earth (or “down below”), and further from God who, as fire, was high above. Although Zarathustra is known as one of the earliest exponents of cosmological dualism -- that is the view that the world is divided between good and evil -- it was probably adopted originally more as way of seeing good as distinct from evil, as opposed to later dualisms, such as found in gnosticism and manicheanism where it might be made to sound as if good and evil were merely complementary opposites; thus perhaps suggesting they were of equal worth, something Zarathustra certainly did not have in mind.

It may be that amulets and talismans, used in primitive and ancient societies, worked to ward off evil spirits since the user was giving themselves to a kind of idolatry which Satan or a Satan approved of, and hence protected them. This is to say that is by overly respecting a mere object or idol, Orkonist or Goomerist spirit people would not bother them, though of course such a method hardly could be said to guarantee protection.

Of all Satan’s powers, he perhaps packs his biggest punch in his use of false “gods.” These are spirit people, possibly including “fallen angels,” who are presented as persons of great authority, knowledge, and historical background. It is made to seem that they have been everywhere, seen everyone, known everything. They are not without their faults, but otherwise it is implied that if they are not themselves “God,” they are gods of some kind. Coming into a person’s life, and often displaying to that person phenomenal powers of some kind the person is lead to believe they mean well and are someone of “divine” consequence and importance. What the given individual doesn’t realize is that this spirit person they are lead to think is God or someone connected to God, is really nothing more than a Satan or Mephistopheles – even though they present themselves as being, say, “Jesus.”

When these characters first came into my own life, I will confess, I was very stupidly taken in, not having ever had any contact with spirit people before. There was a period of about two months, when I was bombed out of my mind listening to them. In some ways they ran rings around me, using all kinds of sophistical arguments, joking, witchcraft, spirits, advice, “inside” information, to believe some of the most absurd and idiotic things. Again, I do not have the space or time here to get into the personal experiences with these people and how they, uninvited, came into my life; as it would go on for quite some length. Suffice to say, these people did a number on me, which though at first somewhat successful, I was ultimately able to overcome through *my love of and insisting on the truth*. These false gods, or agents of Satan, aside from Satan himself, are some of the world’s ultimate liars and con-artists, and typically they are armed to the teeth with means of deceiving, enticing, frightening, cajoling, intimidating, and coercing people. How many regular people had the misfortune to meet these characters, I do not know. Yet it is apparently not all that uncommon for them to be in welcome (or unwelcome) contact with some of society’s most influential persons, as well as more ordinary people who might somehow be politically or strategically situated. The frequency of such contact, however, may vary according to the moral state of a era and or locality.

Meeting these “gods,” if one hadn’t met a spirit person before, is in itself, needless to say, quite astonishing. At the same time as they come in to make one’s acquaintance, odds are one - unaware -- will have assorted kinds of witchcraft or sorcery used on them to make them believe these spirit people are credible (more of how this works later). On top of this they will use all manner of subtle, specious reasonings, humor, and sometimes as well, displays of fantastic power to make a complete fool out of you. They are usually very extremely well-informed people, and, it is not hard to believe that they have been around for centuries as they claim. Even so, they certainly don’t know everything. Indeed, paradoxically, one comes to learn that as well as being some of the most knowledgeable and clever people you ever met they are also, in certain ways, among the dumbest and most irrational: wisdom certainly not being one of their strong points. And even if they have been around for ages, and despite their possibly pretending the contrary, there are people, things and experiences which can be “new,” and un-thought of, to them also.

There are at least three of these agents (or three types of these agents) that I myself am aware of. It might be argued that they really are one in the same person (or warlock from Hell), taking on different guises, or that one is simply a kind of “prop” or actor working for another much more powerful. To make things more confusing, there might well be multiple

versions of the same person. However, in the interest of simplicity and furnishing you with a general and sample idea I will refer to them as though they were three distinct and separate individuals.

The three are:

1. "Jehovah Jira" - or as I prefer to call him "Gyro."
2. "Simon Magus." Though called Simon Magus -- i.e., Simon the Magician -- it is very much open to question whether he is the same person as the one mentioned in Acts of the Apostles. But for convenience sake we will denote this devil, warlock and sorcerer by this name.
3. "Gomez," also "Satan Jr." or "Dr. Insane." This is a person who is made to look like Jesus Christ and or is said to "represent" him. These names I refer to him by were ones I simply made up for my own convenience, as it isn't quite clear exactly who he is.²⁹

Although they will typically appear affable and sympathetic, one should know that they have been involved in some of the heart wrenching of crimes, and behind that mask of geniality, clowning and seeming good nature lies an abyss of such sadness and sorrow as such as you could never fathom. They are very indifferent to others suffering, particularly Magus and Gomez, and will casually exhibit the most monstrous and cruel kind of insensitivity, rationalizing some terrible thing that is going on as if to say "that's just how it is," "it is better if things are that way," or "it doesn't matter."

The lies they tell and the roles they will play will overlap. For example, in my own experience, Gyro (who looked somewhat heavy set and had a trimmed white beard) for a period pretended *as though* he were "God the Father," while Magus pretended he was "Jesus." The lie or method of deception they use depends a lot on who they are trying to take in. Though often acting together, they are not always in complete agreement, it being generally understood for example that, relatively speaking, that Gyro is a moderate devil compared to Magus' (relatively) more extreme devil, and there may yet be others who are worse than both.

Typical propaganda they will use is to disparage both Christianity and/or Judaism, and or set one off against the other. "Jesus" is not what he used to be, I was told. Since the Reformation things have been hard for him and he's become confused (of course it is assumed, contrary to orthodox Christian belief, and in the vein of Arianism, that Jesus is nothing more than a powerful spirit person). As well, Jehovah Jira himself, as "God the Father," is also not what he used to be, and spends half his time ruling Hell as well as Heaven (this phony Heaven, by the way, to those who already know what it is, is sometimes referred to as "Gyro Heaven" -- an illusion created by sorcery and spirit people). The "House of Israel," these spirit people will say controls Heaven, and that the Jews are selfish, dirty, greedy people intolerant of others. "Jesus," it is said, has a hard time dealing with them, but he does his best to try to work things out for non-Jews. Some religious figures, such as King David will be presented in a positive light, however, only for the purpose of making Jews look bad in general. For example, they will represent him as saying the Jews won't accept him as leader any more, and have in general made a mess of Heaven, despite his best efforts. It may be the case that there are people living in Hell who are led to think that they ended up in Heaven; trusting as they did in one of these false spirit people, and to this day do not know the difference. This is not so strange a possibility as it sounds because a powerful Satan person can create illusions that seem (to more unthinking and unfeeling people) quite heavenly.

The universe is presented by Gyro and Magus, as essentially a dreary place. "God Almighty" (somehow different from "God the Father") is a very distant, tired old fogey, mad and senile; who doesn't know what he is doing. He bought us a bargain basement kind of world, which is very finite, and which will end up wearing out and collapsing, like an old house. "Jesus" is sorry things are this way, and does his best to distribute good, but there is only so much to go around for everyone.

All these kinds of arguments and explanations, are complete rubbish, of course, and originate entirely from Hell. Nonetheless, people, both below and above including devout and well-meaning religious, are still taken in by these kinds of ridiculous stories and explanations. Yet in fairness, one should understand that a person who they try to brainwash, will have various kinds of witchcraft, demonism and drugging done to them, that they might be more susceptible to Gyro and Magus' influence and manipulation. What's more they can be very heavy handed in doing this.

Characteristically, they might tell you something that may well be true, yet not the whole truth. They will, for instance, relate historical anecdotes and information, which to say the least, one has to take with a large grain of salt, as they are notorious liars, even though what they might tell you sounds very plausible or have some amount of truth to it. Likewise, for example, they might say so-and-so should not be listened to because he is an immoral person. But what they neglect to tell you is that by immoral they mean that is that so-and-so cussed, jay-walked the other day, or did something wrong long ago and which they've outgrown. This using actual facts to misrepresent someone or something is a regular practice with them.

They always try to justify themselves by the outcome of whatever happens. If things turnout badly, they were right all along, and that's just the way things are. Or if things turn out well, they will say, "you see, I was trying to help everyone all along" -- always trying to have it both ways in this manner.

Outside of the less subtle hellions who work for them, they cannot openly take pride in playing the villain. What then they might do instead is attempt to justify themselves by playing the "tempter," that is to say, they are (so to speak) merely "finding out" those who are not truly worthy of God's blessing, and in this way make to seem as if they are serving a

²⁹ In other writings of mine, I will sometimes refer to this person as the ghoulish magician, but again it is not necessarily always possible to know what specific individual one is dealing with; so that after a while I came to use "the magician," pretty much generically, for just about any of these more high powered, sorcerer type spirit persons.

good purpose. While personally I do not accept this version of their carrying on, I am at least willing to concede that there may, in theory at least, be something like a plausible argument to back it up. Howsoever bad as Hell is or gets, one must remember that there is probably some truth, albeit a very small truth, behind what they are doing or believe. It is their taking things to an extreme or distorting them, nonetheless, that actual evil comes about.

While the same is probably true of most other Hell people, certainly with these “gods” taking advantage of and or robbing you in some way is not only routine and predictable, but mandatory. Indeed, inmost instances, it would be remiss and irreligious of them not to do so.

Gyro

“In the German stories we read how men sell themselves to -- a certain Personage, and that Personage cheats them. He gives them wealth; yes, but the golden pieces turn into worthless leaves. He sets them before splendid banquets; yes, but what an awful grin that black footman who lifts up the dish cover; and don’t you smell a peculiar sulphurous odor to the dish? Faugh! Take it away; I can’t eat. He promises them splendors and triumphs. The conqueror’s car rolls glittering through the city, the multitudes shout and huzza. Drive on coachman. Yes, but who is that hanging on behind the carriage? Is this the reward of eloquence, talents, and industry? Is this the end of a life’s labor? Don’t you remember, how when the Dragon was infesting the neighborhood of Babylon, the citizens used to walk dismally out of evenings, and look at the valley’s round about strewed with the bones of the victims whom the monster devoured? O insatiate brute, and most disgusting and brazen, scaly reptile! Let us be thankful children that it has not gobbled us up too. Quick. Let us turn away and pray that we may be kept out of the reach of his horrible maw, jaw, claw!”

~~~~~Wm. Makepeace Thackery, *Roundabout Papers*

The name he actually goes by is “Jehovah Jira.” Although the name may be legitimately his, I resented and took exception to the fact that it carried with it a possible religious significance. Hence, I called and do call him “Gyro” instead; which he did not like me doing. It is claimed, by the way, that at some point in the history of the Jewish people, that he was accepted as “Yaheweh” by many Jews, and that he will still manifest himself to some individual Jews as such.<sup>30</sup>

It should be noted here that the name “Jehovah” itself is a misnomer. In Hebrew, which doesn’t have written vowels, the name of the Lord is Yhvh or Jvh is usually translated Yaweh or Ya-he-vey. In Renaissance and Reformation times, theologians translated Yhwh, by arbitrarily using the vowels of the word “Adonai” (“Adonai” being a word the Jews would use as “Lord” in prayer) for the missing vowels in “Yhwh.” Consequently these theologians somewhat mistakenly translated “Yhwh” or (“Yhvh” or “Jvh”) into “Jehovah.” Now if “Jehovah Jyra” was really who he claimed, why would he himself use this artificial, modern translation of his name?

He is the more traditional devil, and is often the consulting devil of business executives. The exact extent of his own influence is difficult to gauge. No doubt he has had some notable clients in his time. On the other hand, he and others working with him will claim to have had contractual agreements with famous persons, which claims one should view with skepticism. A very well known English rock band was reported to have made a deal with him; when as it turns out what really happened was, they didn’t really know who he was and did a small favor for him, by playing certain songs at a concert (or something trivial like this). More than this, he, or else some Hell people, will tell completely fabricated stories about how such and such a famous person made a “Gyro deal,” i.e., a pact with the devil. Again, when and if one ever should happen to hear such claims, one should be view them with an extreme caution and skepticism.

There are and have been some persons who thought they could accomplish good by doing a “Gyro deal.” It should be obvious that this is not a very smart idea. At worst, such well meaning pacts with the devil, will end up in tragedy, and at best the person will only end up making a total fool of themselves.

One of his favorite phrases is that if things aren’t done a certain way then “Nothing will get done.” Exactly what particular significance it has, given that it could be interpreted in different ways, is not entirely obvious. It can be mentioned, however, that when I have heard this phrased a certain humorous sarcasm is seemed to have been implied.

Both in the past and present, a number of powerful and influential people will have listened to him to some extent or other. He will tell such people that if things are not done with a certain amount of wrongness to them, then they will not turn out all right. For instance, if people do things ethically and legally, “nothing will get done,” and the US will deteriorate into a backward economy, such as one might find in Central or South America. Truth is, those countries in Central or South America are in as bad shape as they might be in not because they didn’t listen to Gyro, but because they *did* listen to him.

In some ways, and if he doesn’t abuse you too much with his company, he is a regular fellow, and just a rogue. Contrasted with, say Simon Magus, he comes across as Long John Silver, or someone like that; and which you might say thus makes him something of a moderate. He’s been in on any number of killings and plunderings, but he at least has *some* actual (as opposed to false) sympathetic human qualities. This said, he is not someone one should talk to or deal with, and certainly he is not someone one should trust.

Compared to other Hell people he and Magus apparently live materially well and have their own homes, if not mansions or estates.

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<sup>30</sup> In one talk that I had with him he told me he was younger than the Peloponnesian War (that was before his time, he said), though he may actually be a good deal younger.

I was told by spirit people that at some time during World War One, Gyro was captured by the Germans, but later managed to escape. Whether this is actually true or not as such I would not know. Yet it brings up the point that these people such as Gyro and Magus are not invulnerable, and it would, I think, be possible, in the right settings and circumstances, to stun or otherwise incapacitate them through loud or high pitched sounds, or certain energy waves or impulses (such as electricity). I know this from my own personal dealing with them, particularly Magus, and have on occasion found these or similar measures effective in temporarily getting rid of him. The main problem of course would be keeping them pinned down without their knowing that an attempt was going to be made on them -- a not very easy thing to do naturally.<sup>31</sup>

### **Simon Magus**

“Simon Magus so deceived the City of Rome that Claudius erected a statue of him, and wrote beneath it in the language of the Romans Simoni Deo Sancto, which is translated ‘To the Holy God Simon.’ While the error was extending itself Peter and Paul arrived, a noble pair; and the rulers of the Church; and they set the error aright. When the reputed god Simon was about to show himself off, they showed him for a corpse. Simon promised to rise aloft to the Heavens, and came riding in the air in a chariot of demons. The servants of God fell on their knees...(and) launched their like-mindedness in prayer against the Magus, and struck him down to earth. It was marvelous enough, and yet, no marvel at all; for Peter was there...for Paul was there...and they brought the reputed god down from sky to earth, to be taken away to the regions below the earth.”

~~~~~St. Cyril of Jerusalem, *Catechetical Lectures*

“This Simon, who perverted many in Samaria by magical arts, was convicted by the apostles and denounced, as is recorded in Acts; but afterwards in desperation he resumed the same practices, and on coming to Rome he (again) came into conflict with the apostles; and he perverted many by his magical arts Peter continually opposed him. And as his end in Gitta drew near, he sat beneath a plane-tree and taught. And now, being almost discredited, in order to gain time he said that if he were buried alive he would rise again on the third day. And ordering a grave to be dug by his disciples. He made them bury him. So they did as he instructed him, but he has remained (buried) to this day, for he was not the Christ.”

~~~~~St. Hippolytus of Rome<sup>32</sup>

The spirit person “Simon Magus,” (or “Simon the Magician”), is, without exaggeration, simply one of the most hateful monsters and criminals there ever was. Even so, people who have known him, will think he is not so bad. Fact is, Gyro is a saint by comparison. Many people, and animals as well, have gone through horrible pain and suffering so that someone like Simon the Magician and Faustus, can live a life of play, luxury and power.<sup>33</sup> At times he has reminded me of an ancient convict brought back to life; while being deceived into thinking he can somehow live his life over again. As well, he has reminded me of a middle aged ne’er do well who come back to hang out with the kids in the high school parking lot, gain the their confidence with his “street smarts” and sell them drugs. Many people of his own time have told him on not a few occasions to stop playing with children, and act his own age.

What takes some people in about Magus is that in addition to his talent at magic, he possesses or pretends to possess a great amount of knowledge on various subjects. He can carry on interesting conversations, all the more so the more ignorant the person talking to him is. Except when it comes to hatching plots and schemes, he is impossibly irrational. This would not in itself be such a terrible problem; except when it is combined with his shameless arrogance and his acting like he knows everything.

The actual Simon Magus of history was one of the founders of Gnosticism. It seems to me likely that the historical Magus became what he is because he believed Jesus was just a powerful spirit person, or a person in regular contact with spirit people, so that Magus then had a mind to achieving something similar.<sup>34</sup> Whether the Simon Magus of whom I otherwise speak here is the same, is not certain. Like the historical personage, this Simon Magus is a lover of attention, a showman (indeed a megalomaniac), and a person who will claim secret profound knowledge of things. He, as a sorcerer and magician, it can be conceded he is quite proficient, and can do some spectacular magic. He has powers of reading one’s thoughts as one is thinking, and can make one see images in one’s head (I call this phenomena “witchcraft or sorcery TV”) which he chooses to project. Like with any magic trick, the magic trick of witchcraft have rational, physical explanations which if explained to you, you would see how it was done. I have, in fact, met different Simon the Magicians, and the one who most actually seemed like the real one, and yet whose visits to me were rather limited compared to the other “Simons,” had a manner of speaking that reminded me of the voice of Wile E. Coyote.

<sup>31</sup> In late August 2003, a story was reported in the news of a man from Erie, PA., apprehended by police for allegedly being engaged in a robbery, who had collar strapped around his neck which contained an explosive device (of some sort.) The man said he had been told that if he didn’t carry out the crime the collar would (by unknown accomplice) be detonated, which it subsequently was, and, as a result of which (while in immediate police custody) he died. I mention this incident because at one time Gyro spoke of being burdened with a very similar sort of device, but one implanted in his shoulder (presumably by “the House of Israel” or else “Satan,” with whom he claimed to have sparred unsuccessfully with on a number of occasions.)

<sup>32</sup> As quoted in *New Testament Apocrypha*, vol. II, edited by Wilhelm Scneemelcher.

<sup>33</sup> He has told me that if he didn’t do things “this” way he would otherwise be reduced to the drudgery of digging ditches down below.

<sup>34</sup> St. Ireneaus (as quoted in Eusebius): “Simon [the Magician], we are given to understand, was the prime author of every heresy. From his time to our own those who followed his lead, while pretending to accept that sober Christian philosophy which through purity of life won universal fame, are devoted as ever to the idolatrous superstition from which they seem to have escaped...Their more secret rites, which they claim will so amaze a man when he first hears about them that, in their official jargon, they will be wonderstruck, are indeed something to wonder at, brimful of frenzy and lunacy, and of such a kind that not only can they not be put down in writing; they involve such appalling degradation, such unspeakable conduct, that no decent man would let a mention of them pass his lips.” (*History of the Church*, II.13.) For more on the historical Simon Magus see, for example, the entry contained in *A Dictionary of Christian Biography*, by Henry Wace and William C. Piercy.

Magus' sort of character was probably isolated, gotten to reject (true) good, and then gloried in self partly because he felt rejected by others; which the evil one very much encourages. But the evil one is not much of a friend so it ends up leaving such a person very lonely. Yet the Magus sort of character has power, and he will use that power to force himself on people (in one way or another) and thereby find for himself a social circle he finds acceptable to a person of his "importance."

The following passage from William Gilmore Simms *The Partisan* in many ways I found to be a good description of Magus: "The insane man usually exhibits the possession of no little vanity. A diseased self-esteem is apt to be an active condition in the mind of most lunatics, and has contributed not a little to their mental overthrow. The madman's vanity is delighted when he can show you that he schemes and contrives. He loves to startle you. He anxiously seeks to extort from you acknowledgments of this character, and would seem to be pleased with complicating his own purposes, if only to compel your admiration. The lingering reason still strives to maintain some of the shows of its authority -- of its presence, at all events -- in the brain of the unhappy man, in which it harbours, like the fiery volume in the core of the volcano only for explosion. Feeble, willful, and deprived of all its best auxiliaries of steadfastness and judgment, it still seeks, if not to establish, to assert its supremacy. How it plans, with what effort; how contrives; how chuckles over its contrivances; and with what grotesque ingenuity it will combine and create! This cunning of the madman is, perhaps, the true key -- if there be nay - to his disorder. Properly studied, and you may find in it the true key - if there be any to his disorder."

He has sorcerer associates, and sometimes Magus will be identified with something they have done. While this isn't always fair, it is, given his character and for practicality's sake, understandable and excusable. If it is not quite clear to me who it is, I will sometimes make up a, usually derogatory, name for whoever the sorcerer bothering me happens to be.

"Satan" (or someone like this) has a strong hold over Magus, and in fairness, it seems that if Magus could be got away from the former's influence it might be possible for him to stay out of too serious trouble -- at least to some extent. As it is "The Evil One" works him like a marionette, sometimes using him to perpetrate some of the most inhuman and sickest kinds of crimes worse than any nightmare or movie. Part of Magus' wrong doing stems from the fact that he wants to be "a great man in a great show." He loves power and can't get enough attention, and will, as necessary, stoop to the lowest evil to get these. He and his witchcraft associates are so habitually vicious and violent that they regularly have to take their aggressions out on people or animals, really it is almost a religious thing with them.

There are times he expresses something like remorse, or at least regret about the rapes, murders, and atrocities he has participated in, and occasionally one gets the sense sometimes that he is like an alcoholic who can't help himself. This said, one should not feel too sorry for him, for he is also one of the most hypocritical and egocentric persons who ever lived. Were it possible to get rid of him a phenomenal amount of the world's problems would be solved in one fell swoop. Magus and his associates will sometimes say they have done so many things they don't think doing more wrong matters. While in a way this is true, they can, even so, make their situation more difficult by being more arrogant. It is such incorrigible arrogance, rather than guilt as such, which acts as the greatest pressure on them.

He will try to be funny and genial, and on rare occasion (and if you ignore everything else going on), it can be admitted that he actually can be. But taken all in all, he is the most insufferable and detestable monster one could ever encounter. Many of the tragedies of the holocaust are ascribed to him, and after having been forced to get know him, this is not at all hard to believe. Not uncharacteristically, he will act as though to befriend you, and seem to do one favors. At other times he will play the clown, and seem like just a silly character. One is reminded of the 19th century fiction creation, Varney the Vampire. Yet one should not be deceived. He received his great powers, by betraying the entire human race, and, truly, a more loathsome and vile individual you could not possibly imagine. He says he has suffered terribly. But the truth is he apparently hasn't even been properly punished! If he really had been he would not still be able to be about doing the wretched things he does, while still, as well, being able to play miser and despot.

As well, as being a Satanic fundamentalist in his incessant wrong-doing, Magus is an insufferable gossip and celebrity hound. One gets the sense that because "he has nothing to live for," he is trying to live his life up here all over again; except that the only way he can be up here is if, under Satan's aegis, he is willing to cause trouble. He lives on a kind of dope that makes him think the hideous things he does don't really matter, and he can just kick back and not worry about. He lives his life like someone who steals money all the time, while never thinking they will have to pay it back.

Magus will routinely go around impersonating or at least looking like "Jesus." This is part of his way of doing things wrong, while naturally it makes Jesus look bad (to some.) When Magus or one of his cronies impersonates Jesus, he will look like the "Jesus" person in the Edie Sedgwick film "Ciao! Manhattan." Incidentally, it is my strong belief she was bothered by him (or his cronies) as well, and may have in some way been responsible for her early death. What he actually looks like without his "make-up" is something out of a horror movie, and is as dreadful and filthy as it gets. With very darkened, and somewhat sorrow filled eyes, truly, there is damned look about him, as if he carried around the void wherever he went. He has told me himself that he contains with him a large number of smaller demons that it is impossible to rid himself of.

In impersonating Jesus, he will sometimes seem to speak out of the sky and say things like "I am the Lord your God who brought you out of the land of Egypt," and "I am the Resurrection and the Life," "I will be with you always even until the end of the world." In this way he and Gomez (another Jesus impersonator) will get people to think he is Jesus.<sup>35</sup> On one occasion, while sitting alone outside my home, I saw Magus (pretending to be Jesus) standing in the clouds looking down at me. At the same time speaking to me in my head (strange as that sounds) he directed my attention towards the east and

<sup>35</sup> Many Greeks thought of Zoroaster as a magician (see for example Plutarch and Pliny the Elder), possibly because a similar sort of spirit person went around posing as Zoroaster, and it was in this way and for this reason (i.e., a spirit person imposter) perhaps that Zoroastrianism became most corrupted and associated with magic.

displayed a huge vast whitish orb in the sky that looked like the sun. He claimed this was “God the Father.” Even so, by that time, however, I had figured out who he was and told him, in not so polite terms, to beat it and get lost.

Commanding spirit persons like Gyro and Magus, can very easily enter one’s head with sounds, thoughts, and images, in a manner which brings to mind the refrain from the Moody Blues song, “Melancholy Man”:

“The beam of light will fill your head,  
and you’ll remember what’s been said,  
by the all the good men  
this world’s ever known.”

Sometimes, though more unusually, they can create this or a similar experience from within the very center of your head! Of course, this can be quite overwhelming or simply horrible depending on how you take it.

The impact of these tricks and devices on an individual, and they can be both quite frightening and intimidating, and give a person to think they are dealing with someone from God. Magus and Gomez (of whom I will be speaking presently) also have what I call “Wheels in the Sky keep on turning,” or the “religious machine” which, upon “turning it on” will make you think you are at the center of some great religious experience, usually coming from the sky. These kinds of charades, typically involving spirit people (say for instance an “angel”) accompanied by unusual lighting and atmospheric effects, have proved very effective in fooling and scaring people into going along with them.

As spoken of earlier, among his and a Satan’s many tricks is bring spirit people into your midst, and these might not only be devils, but beautiful nymphs, angels, saints and historical figures. Some are so engaging it is very difficult to know if they are who they are presented as being, or else another in disguise. As a general rule, nevertheless, if such are ever manifested to you, it is safer to assume they are false, as Satan’s powers of deceiving are quite extraordinary. One sure way of protecting yourself, is to make sure they do not encourage or incite you to any kind of wrong thinking or doing. I have had seeming angels in my presence, only to realize that they were just Satan (or Satan-like) people trying to get me to put my trust in Magus or Gomez. Truly, such spirits can seem as if they came right out of Heaven, when in truth they were, or at least in the employ of, the opposite camp.<sup>36</sup> The question might be asked, if Satan is so awful how can he know about what a beautiful or Heavenly person might be like? I believe the answer to this possibly is that having been at his business so many ages, he managed to somehow “photograph” (for lack of a better term) such divine persons and divine like events and thus is able to produce false copies. To expect to see actual Heavenly angels for most people, in this fallen world, is rather presumptuous and perverse, and it makes much more sense to first look to see God in more ordinary goodness and circumstances

As an experiment to get a sense of what *one* of these kinds of experiences can be like, have someone sit in a chair, while instructing them under no circumstances to move their head. Then from behind them, have another individual, of whom the first is entirely unaware, speak them from behind and say something like “I am the King of Kings, and Lord of Lords,”<sup>37</sup> “I am the resurrection and the life,” or “I am the God that brought you out of the land of Egypt.” The second individual, preferably someone gifted with a little dramatic ability, could do this in person, or by means of a loud speaker. Check then to see how the seated person reacts, and then further see how the “god’s” voice sounds yourself if you are placed in the seated position. Keep in mind that when Magus or a spirit person actually does this kind of thing, they will use additional effects (and spirit people) to both frighten and deceive a person.

To use or properly do hypnotic suggestion, a sorcerer must keep subject from awakening, yet at the same time also keep them from going into too deep a sleep. In this twilight of conscious can he best achieve his behavioral effects. To illustrate, one unusual kind of torture/trick Magus does is that he will have you dream you are trying to solve a puzzle, or else reading something to comprehend it. Then he will interrupt the flow of your thoughts (most likely with some kind of sprite), and in this way will repeatedly frustrate your solving the puzzle or comprehend the reading. I have had this done to me numerous times.

Magus will, if you allow him, do this strange thing in which he (or at least seems to) place his hands on your head and does something that feels like he is splitting your brain. There is no physical pain involved in this, but it does feel almost as if your brain (less so mind) were being split in two. This will have more affect on some people than others but, in any case, it is not something one should permit him to do, its obvious purpose being to promote double-mindedness.

Brain washing, which is his stock and trade, involves changing one’s world view, and in this way the rules of the world are seem to change. How we see something can be changed by our apprehension of it when it is perceived. Brain washing works on the same principle, except that what is changed is not merely one’s emotional “a priori” apprehension of a particular object of perception, but such apprehension of the world as a whole.

Below are some mind control techniques someone like Magus might use:

1. Change a person’s world view, and by this means disorient them with respect to someone or something else.
2. Give a person arguments against doing good that will inflate their pride, excuse their selfishness and fear.

<sup>36</sup> It will ever (presumably) be among Hell and criminal spirit people’s tricks to present and pass themselves off as all Heaven and all goodness. And invariably many will be taken in by this. But the wise, however, will always and courageously see through the fraud by scrutinizing and subjecting such divine displays and pretensions to and according to the standards of honesty, right reason, and right, just and common sense morals.

<sup>37</sup> This was also a favorite title among the Pharaohs of Egypt and the Kings of Persia, among others we might name.

3. Fill them with great fear of doing good.
4. Make them think that doing good is really foolishness, while at the same time permitting them an excuse to give into their deep set fear.
5. Give them to make a virtue of a weakness, and a vice of virtue.

In my earliest dealings with him, Magus did this thing where he told me you to look out your window or to go outside, directing me, in either case, to see something. He then would point out, say, a cloud or a street light, or just about any object, and tell me there was some secret meaning behind it. At first, though puzzled, I was taken in by him in this, only to later realize that one can read secret meaning in any possible thing one might look at if one is disposed to do so. So there was nothing particularly significant in what he was directing me to look at, as far as a secret or prophetic meaning; only that he wanted to use such a device to get me to believe his propaganda, and be dazzled by his seeming profound knowledge. Poets see meaning in otherwise ignored objects, but this was different inasmuch as Magus had you look at objects not to see poetic meanings in something but rather literal or prophetic ones.

To relate one story, it was late at night and there was a full moon. At this point in my ordeal, I was getting quite sick of Magus and those with him. He ("dressed" as he always was as "Jesus") told me to come with him outside, he wanted to show me something. I followed him outside and he pointed up at the sky at the full moon. I looked up at the moon and saw (the head of) Abraham Lincoln, drinking liquor out of a bottle (i.e., this animated image appearing on the full moon itself.) "You see," Magus, in effect, said, "that's how things would have ended up for him, if he had done things his own way." Of course, "doing things his own way," meant not listening to spirit people.

He might tell someone to pray for another and if enough people pray for that person he will lay off hurting them. Again the purpose of this trick is to make it seem like he possesses divine authority and is somehow really helping people for all his otherwise obvious wrong-doing.

Magus can be fooled by "false cause" tricks, just as he can fool others using the same tricks. By "false cause" trick, I mean a deception by which someone is made to believe that something or someone causes something else to happen when in fact the seeming cause is no such cause at all. Talented sorcerer as he is, Magus' own tricks don't always work, and when they don't he will sometimes adopt the expediency of pretending that they did.

Because Magus has come up so frequently in my discussions on Hell, he may well be viewed as a type and not necessarily a single specific person; for which reason I refer to this type also as "Archimago;" taking that name from the sorcerer in Spencer's "Fairie Queene" who in certain respects is very like Magus, and vice versa.

### Gomez

"The hour is coming when everyone who kills you will think he is offering worship to God. They will do this because they have not known either the Father or me."

~~~~~John, 16:2-3

"Then there's no reason for a god to speak falsely...a god then, is simple and true in word and deed. He doesn't change himself or deceive others by images, words, or signs, whether in visions or in dreams."

~~~~~Plato, *Republic*, Book II

What makes "Gomez," (or as I have also called him "Satan Jr.," and "Dr. Insane") so dangerous is that he appears to be someone very benign and kindly. With Simon Magus, one can ultimately detect the air of the pit about him. With Gomez on the other hand, the disguise as "Jesus" is more complete. Since he seems to be the most powerful among the three "gods" mentioned here, Gomez may well be Satan himself, or perhaps Simon Magus acting with Satan's own greater powers at his disposal. It should be mentioned that neither Magus nor Gomez overtly say they are Jesus. What they actually or might say is that they "represent him," or otherwise in some way loudly imply they are him (without directly stating so), all the while going around looking in appearance as if they were him. In the case of Gomez, he will act as though he cares about you, and that he is against what Simon the Magician and Gyro are doing, but is somehow powerless to stop them.<sup>38</sup>

It must be understood that there was as short time in which this Gomez person fooled me, even after I realized Magus was a fraud. Like Magus, he can know the most obscure private facts about you and "predict" things. Such powers of prediction, it is conceivable, may arise from the use of some kind of "astrology" (or, as best we know, something very like),<sup>39</sup> knowing certain patterns of events and behaviors in the grander scheme of things, or orchestrating events so that a certain prediction turns out to be true or inevitable.

Regarding predictions, one could say a number of things. For one, It must be remembered that many of these spirit people have been around a very long time. As a result, they can see patterns in regular peoples lives, behaviors, relationships, outlooks and beliefs, but which to us are entirely new by comparison. What seems new or inexplicable to us (such as a fated

<sup>38</sup> In his *Ethic*, Spinoza wrote: "If we imagine a certain thing to possess something which resembles an object which usually affects the mind with joy or sorrow, although the quality in which the thing resembles the object is not the efficient cause of these effects, we shall nevertheless, by virtue of the resemblance alone, love or hate the thing."

<sup>39</sup> Augustine: "We must confess that when the truth is foretold by astrologers, this is due to some most hidden inspiration, to which the human mind is subject without knowing it. And since this is done in order to deceive man, it must be the work of the lying spirits." *De Genesi ad Litt.*, II, 17

meeting) is familiar enough to them. Knowing these things they can manipulate regular people who do not even have the faintest idea of such otherwise regular and natural patterns. These predictions work very effectively in fooling people, and entire nations, as well as individuals and families, have been ruined by such deceptions.

Or similarly take, for example, names or identities come joined up together under seeming extraordinary circumstances. Now let's say a "god" (this might be a spirit or regular person of great power) whom we'll call "A," might (for whatever reason unknown to us) be interested in promoting the fame of say a family name, say "Smith." Now when a Smith achieves notoriety, other Smiths will think themselves perhaps in somewhat honored. But though the promotion was intentional by god A to only one particular Smith or Smiths generally, certain *other* Smiths took the intention and ascribed god A's interest (as being directed) to themselves personally somehow -- that is, if they attempt to read something mystical into the coincidence of god A's promoting Smith's name with their own name. Now a devil might well know something like this, and encourage the other "Smith" to think that god A intended his effect for him personally, not, say the Smith name in general or a separate individual Smith, and thus perhaps start goading him to conceive on that basis. But this again is one isolated example for which many could be raised or given.

Since Gomez probably goes around calling himself "King of Kings, and Lord or Lords," while others pray to him under the same title (mistaking him for Jesus), this might explain why he has such great power. In other words, his megalomania combined with the enthusiasm of deluded fanatics perhaps generates a very powerful and intimidating persona, even if, at bottom, he is only a fraud masquerading. Alternatively, perhaps he is someone who has been deceived into believing he is who he says he is, such that when he makes divine claims he believes them true -- but only because he himself has been deceived.

Gomez's powers are far greater than that of Simon Magus. He can create experiences and feelings in a person which seem like the Holy Spirit. Similarly he can cause a feeling in one that makes one "feel" Catholic (something I am at a loss to describe but which many other Catholics will be familiar with). He can ostensibly cause astounding changes in nature, such as the weather.

If this person can do these things, one well might ask, how does one know he is not actually Jesus? My response to this question would be:

1. He himself doesn't claim to be Jesus, but says he represents him. This after all is quite silly, inasmuch one would think if Jesus Christ sent someone to represent him it would be a saint or an angel, not a celebrity look-alike.
2. The very nature of the look-a-like approach is a mockery of Jesus.
3. Orthodox Christianity views Jesus as the Son of God. If this person did represent Jesus, such a view would turn out to be false. Now I of course understand that not everyone is an orthodox Christian, and will not find such a rebuttal compelling. Nevertheless for those who are Christian I offer it.
4. He is mostly indifferent to and trivializes suffering cruelty. His attitude is like, "don't worry, things will work out all right in the end." While in a way this does make sense, on the other hand it reflects a very shallow attitude about life and directly conflicts with the Jesus of the Gospels who wept at the death of his friend of Lazarus, and mourned the people of Jerusalem.
5. The actual Jesus was a noble person of great courage and compassion. There is no sign of anything like this in this person.
6. He is a Pharisee in that he nit picks at relatively small things, emphasizes things like diet and religious formalities, or things which given the circumstances are of relatively minor importance. Simultaneously, he has a rather cavalier attitude about great moral outrages, such as murder and tortures.
7. While on occasion he can offer some helpful advice, or make you "feel good," he really is usually useless when it comes to things that really matter. Simon Magus, incidentally, is also like this. There have been many times when I have wondered if he represents who he says he represents, what good is it for him to be showing up in the first place, because the actual benefit of his presence, aside from some occasional small advice, is nil. If he does any great good, it will only be so he can reap an even greater amount of evil out of it, say for example, by getting a church person to put their trust and confidence in him.
8. In his *Critique of Practical Reason*, Immanuel Kant makes the point that Jesus was recognized as who he was because he embodied the moral law people were already familiar with. In this person, Gomez, you would recognize little of any moral law in him. He is just a person of great power, and it is this alone really, along with perhaps some kindness, which makes people think he is or is connected to the real Jesus.
9. I have spoken about and denounced him to others, and he reportedly tells those people something like, "that's all right, he (referring to myself) means well, and I forgive him, but he just doesn't understand how things really are." All the while he will tell these same people to lie and keep secrets. One of the reasons he gives for such attitudes and behaviors is "If things aren't done a certain way, it won't work for anyone."
10. The regular people I have known who have been taken in by him are secretive, in important matters dishonest, and general are, to some extent or other, hypocritical and unjust people.
11. Neither he, nor Magus (as "Jesus"), in my own experience at any rate, will ever say "praise" or "thanks be to God" if you ask them to.
12. Quite simply, he is *not* honest, forthright and to these extents *of the truth*.

Essentially, the "Jesus" which Gomez acts as, is a Jesus who (mostly) tells people merely what they want to hear, and not the honest, albeit compassionate and just, truth. This is one aspect of his presentation of Jesus, especially to morally weak or corrupt people, that makes his claim to divine importance so persuasive.

In *The Interior Castle*, St. Teresa of Avila states: "A very learned man said, the devil is a great painter and if the devil were to show him a living image of the Lord, he wouldn't be grieved but allow the image to awaken his devotion, and

that he would thereby wage war on the devil with that evil-one's own wickedness. Even though a painter may be a very poor one, a person shouldn't on that account fail to reverence the image he makes if it is a painting of our very God.”<sup>40</sup>

While there certainly is wisdom in what she relates, the images of Jesus created by Magus, an Archimago, or Gomez can be a real bane to one's prayers and religious meditations. The effect is like thinking of Charlie Chaplin only to be reminded of Hitler. This interfering with people's thoughts by Magus and Gomez about true Jesus may well help explain the zealous iconoclasm of Islam and the Reformation, and makes it all the more imperative for Christians to think of Christ not in imagistic terms, but in the Spirit of honest Love and Truth. This does not mean there is anything wrong with religious pictures and art, only one naturally must be careful not let them to overly dominate their subject in a person's thoughts.

In another part of *The Interior Castle*, St. Teresa argues that if the vision brought uplifting spiritual feelings of devotion it is from God. For myself, I would insist that such feels must also be moral, as Satan can produce all kinds of false raptures and ecstasies, and the moral sense will protect a person from being led astray, even if the vision or high feeling is from the devil. As it is, some religious people can get caught up in visions and raptures, yet ignore basic honesty, decency and justice, thinking that devotion by itself is all God wants. If devotion without due respect of morals is all God wants, then why would he have given us morals and reason, the protection and shields of love, in the first place?

While I have great respect for the writings of St. Teresa, I have much less for that of St. Catherine of Siena. I am thoroughly persuaded that her purported dialogues with “Jesus,” were in fact based on conversations with Gomez, or Simon Magus. The manner and message, and kinds of reasoning in which “Jesus” is given to speak in these writings, is almost identical to how Gomez and even Magus will talk. For example, in The Dialogue, “Jesus” speaks of the glories of suffering, but there is no distinction made between rational and irrational suffering. There is the distinction made between suffering under persecution and suffering for one's misdeeds, but how exactly one (of one's self) is able to distinguish the one from the other is hardly clear. The idea that suffering is good for its own sake, makes for an easy way to excuse the violent misdeeds of an Orkonist and his torturers. It is one thing to speak well about suffering nobly and with devotion to God. It is quite another to say suffering of itself is a good thing. The latter can easily be made a cloak for being indifferent to or encouraging the suffering of others, whether or not the violence is persecution or “just” punishment.

Many of the more bizarre and peculiar reported mystical and miraculous experiences of saints and others would clearly seem to have been impostures of Hell. This is not to deny that all such reports of extraordinary mystical experiences, spirit person/angel encounters or miracles are not genuine. Yet I believe a sane and sober person will have to admit that those which are genuine are (arguably by far) the exception, not the rule. Further, this is not to necessarily impugn or malign the sincerity or integrity of those who report such experiences, but to merely observe that even the most devoted and well-meaning are not always above being imposed upon by Hell's tricks.

If God is not understood as expecting us to act on a moral basis, how is he to be known from Satan (or some powerful “satan”), since Satan can produce wonders also? God has established the moral law for all to follow, and it is wrong to say that whatever God says is the moral law outside this pre-established understanding; since how does one know what the person or spirit tells us is from God, if what they say does not fulfill or is not in the true spirit of the moral law to begin with? Again, Satan himself is capable of producing wondrous feelings and visions, so these of themselves cannot necessarily credit an injunction or message from someone as being from God. No, common sense would seem to suggest that any messages, visions or feelings of divine origin be consistent with the moral law; which we know from right reason, our hearts and consciences. This is not to suggest that mere legalism reflects the moral law, but it is a simple insistence that we always respect and have due appreciation for decency, honesty, justice, innocence, fairness, mercy, rationality, sincerity, etc. based in love. Not even the breaking or wrenching apart of the earth, or the planets being hurled out of their orbits should ever deter us from seeing God, and our duty to him and our fellows, as anything but moral in character. God should never be merely seen as awesome power, since Satan and any number of others are easily capable of such -- all the more so as people are irrational and credulous.

Aside from those already given, two other reasons why people are fooled by Gomez are these: persons are commonly led to argue, if he (Gomez) is not God or Jesus, then where is God anyway? This point, of itself, I will respond to later. But in addition to this argument, the other reason a given person is fooled by Gomez' (or Magus') Jesus impersonation is that by the time a person is even willing to consider of this spirit person's actual identity, they are already so appallingly guilty, and as well, now so frightened, that they find it easier to believe that it's Jesus they have been listening to all this long while, rather than some Satan, and that “Jesus” needs to do these things the wrong way. In other words, they continue to rationalize their guilt, even if it requires making themselves more guilty. It's the case of someone doing something wrong, who all along thought it was no big deal, only to find out it could land them life in prison. Rather than face up to the fact, they will continue doing wrong, in the way of arguing that they didn't know what they were doing was so wrong in the first place. While a defense of this kind might have some just grounds to it with respect to some minor offences, one would be amazed how people who have involved themselves, or make themselves complicit, in the most sickening and horrible murders, rapes and tortures will use this childish and phony excuse. The point I make to pawns and dupes is this. “Yes, I understand how these spirit people were able to fool you as they did, given their extraordinary powers of deception. On the other hand, how could you not have known that witchcraft, judicial railroading, torture and murder, etc. were wrong?”

These things said, it will then be argued, that perhaps Jesus Christ is just a big fraud anyway. Some, of course, do and will contend this. If so, it is very remarkable then how he should be so closely aligned with Satan given the extent to which

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<sup>40</sup> VI.8

Satan vehemently tries to undermine and destroy true Christianity.<sup>41</sup> A proof of this, I think, is found in the extent to which some people's rejection of Christianity or Judaism takes on the form of vitriolic hatred rather than a mere reluctance to believe.

### How Hell Characterizes Judaism and Christianity

"Let no one disqualify you, delighting in self-abasement and worship of angels, taking his stand on visions, inflated without reason by his fleshly mind, and not holding closely to the head, from whom the whole body, supported and held together by its ligaments and bonds, achieves the growth that comes from God."

~~~~~Colossians, 2:18-19

It is sometimes claimed that but for the Judaism and or Christianity, Hell would not cause as much trouble as he does. The historical truth is, Hell was long at work rabidly ruining and destroying people ages before Judaism or Christianity became faiths as we know them. One needs only to read ancient writers like Herodotus to realize the truth of this. And even if there were no Moses or Christ, you can rest assured that Hell's agents would (and do) impersonate other well known persons and authority figures in order to mislead people. St. Justin Martyr, one of the early Church fathers, makes the interesting remark: "Before the Lord's advent Satan never dared blaspheme God, since he did not know his condemnation."⁴² This may in part perhaps be said account for Satan's pronounced anti-Christian belligerence.

Among the spirit people I had conversations with were "Percy Shelley," and "William Cowper." While welcomed in Christian Heaven if they would adhere to Jesus' rule, Shelley and Cowper did not like Christian Heaven so they chose instead to fly around in the void among the stars. While this got to be rather dull over time, nonetheless, they preferred it to Christian Heaven; which was presented as dry and stifling. Though Shelley at least had his wife with him, Cowper was alone and apparently not very happy. He, in effect, said being a Christian had turned out to be a great disappointment. Oftentimes, the complaint from these people was that Jesus was either a tyrant (e.g., Jesus wanted people to be crucified) or powerless to have any real say in what was going on. But even worse, were the Jews, who, it was said, really owned Heaven, and it was regular practice among these ruling Jews with all the wealth they possessed to hold people, even very famous people, as slaves. So awful was their mismanagement of things, that Heaven, unlike in times previous, was in many places strewn with litter.

After I got to the point when I realized these people had nothing to do with the real Jesus I was told that the "real" Jesus was living in the "underworld" with the Egyptians. The "underworld," as it was described was meant to refer to a place somehow separate from the rest of the universe, like an island far off from everything else. Jesus, had been there for some time and was preparing along with some others to have a go someday of assaulting and taking over Heaven from the Jews. Stephen Boyd, the actor, was one such follower; who when he realized who the false Jesus was, left Christian Heaven to be with the "real" Jesus in the underworld.

One can easily infer that the effect of people like Simon Magus and Gomez on religion has been disastrous and tragic. Indeed, I would go so far as to say people should seriously consider the possibility that the Bible may have been tampered with by Orkonists (and persons under the spell of such) during the course of centuries. After all, we don't have anything like original manuscripts available to us. I realize that to some to suggest such is to seriously challenge theirs basic religious beliefs. So do understand, that as a believer, I do not say such a thing lightly. Yet there are things in scripture which really don't make sense, and seem inconsistent with God's character. For example, the portrayal of God as the ravaging destroyer, and the use of magic by Moses and Aaron in Exodus. These gratuitous anomalies *might* better be explained as false texts inserted by people under the influence of spirit persons posing as persons from Heaven. This is by no means to impugn the Bible as a whole, but merely small portions. This said, the issue is one capable of other interpretations; so that this is merely one explanation. However, it is one well worth being at least open-minded to.

Note also how the "Our Father" is recited in church liturgies. It says, "lead us not into temptation," when the actual scriptural text we have is more accurately translated, "keep us from the final test." The church translation implies far more than the truer one, and better describes Satan than God.⁴³

It is strange to think that what some people have taken as holy day-glow from on high, is really nothing more than some ancient pervert molesting them, interested not in instilling God's love, truth, faith, or the moral law, but rather awe and intimidation for Satan's ravenous and manipulative purpose.

False miracles and magical powers are what Satan frequently uses to fool people. Intelligent persons will then all the better realize that true miracles come from love, truth, faith, and wisdom -- not the other way around.

"Regular" People who work with Hell and Why

"In the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions through the hypocrisy of liars with branded consciences."

~~~~~1 Timothy, 4:1

<sup>41</sup> There is another spirit person called "The Angel of the Lord" who sometimes might make an appearance who is nothing more than a demon or fallen angel who will act in a supporting role to Gyro, Magus or Gomez. I should take this opportunity to mention that a character of this sort does not need to appear visually to interact with you, as you might also merely "hear" them, and or feel their presence.

<sup>42</sup> *Against Heresies*, IV.12.

<sup>43</sup> Epistle of James 1: 13-16.

“The man who strays from the way of good sense  
will abide in the assembly of the shades.”  
~~~~~Proverbs, 21:16

Hell cannot do its more serious work of destruction unless acting in conjunction with “regular,” i.e., flesh and blood, people. Indeed, Satan’s whole empire against humanity can only function if there are cowards and traitors from among mankind who will betray us to him. At the same time for many people and as they see it, lying and deception can prove very profitable. In fact, there are people who make their living (and more) from these practices. And when they do they inevitably risk being connected to and or themselves becoming Hell employed people.⁴⁴

There are, and just about always have been, persons who know about these spirit people, and accept them as a normal part of life. Such people are lead to think God doesn’t exist or isn’t pertinent, and that it is these spirit people who really have the power. Some of these will attempt discredit or ridicule those who try to tell other about the dangers of Hell and witchcraft, even though they know full well such warnings are based in true fact, and are no delusion. Alternatively, some persons, well meaning but deceived, will be lead to think these spirit people are from or somehow represent God, and will go on to practice some bastardized form of some otherwise legitimate religion, while denying or keeping silent their direct knowledge of these things. Both types will want the benefits of justice, mercy, truth, humane treatment, freedom, yet they will be prepared attack these very principles and those who strive to uphold them when Satan (or one of his representatives) informs them that their selfish or religious interests are at risk if they don’t.

There are other people who have listened to these spirit people for so long that the idea that these people are from Hell is unthinkable to them. By the same token, the extremism of Hell people, is exactly that so extreme that many are incapable (usually out of fear) to comprehend it, and cannot believe others would be so relentlessly cruel and vicious for years and years on end. Yet that is how many Hell people are, and if not always like this, sometimes; as like anyone their temperament and disposition can or might change with circumstances.

Persons under Hell’s influence are not necessarily people who have contact with spirits or witchcraft, and they are not at all necessarily people with bad intention. Often times, people with very good intentions, at least in their own mind, will be led to think that if they do something wrong it will help people; even if the nature of the wrong is felonious or of a vicious character. Even some of the worst devils of Hell can think of themselves as acting out of some good or higher purpose.

For some, acquiescing to Hell is a matter of that’s just how life is supposed to be. In the strict sense this is true of most if not all people, due to the fact that all “fall short of the glory of God,” and “the spirit is willing, but the flesh is weak.” Even so, what is remarkable is the extent to which some people will compromise themselves in the most shameless, irrational, cruel, disloyal, and pusillanimous manner, so in awe they are of Satanic or Orkonic power.

For many, in lies and murder lie the door to the success, power and riches, and it is lies and murder (in various forms) which these spirit people seek (on various and diverse levels) to encourage. So those who will murder, or will be accomplices to murder, these spirit persons will assist, while those who are against murder and for truth, these same spirits, and their regular flesh and blood person will crucify (in various possible ways.) These are, in other words, simply people who make a living out of witchcraft, torture and murder. They carry on a double life, and rationalize what they do based on specious arguments Magus might give them. Satan can make cannibalism and human sacrifice profitable, while at the same time allowing people to keep the practice disguised and hidden. Many in society are party to this, especially the more greedy, and will also be party to an attack against those who would expose what is going on. This they will do; while perhaps reasoning that what they are doing or assisting is actually in everyone’s greater interest.

There is a psychological tendency, most certainly encouraged by Hell, to blame others when we ourselves are guilty. Hell will get a person to be guilty, and when the person realizes their guilt, Hell will then guide them into blaming others. Often the more atrocious the guilt, the greater the tendency to blame and fault find with others. It gets so bad that often in society those who do not participate in some kind of wrong-doing going are actually punished or penalized.

Some will make the case that they can’t stand these witchcraft people so much that they would rather behave immorally than have to deal with them. Through pressure of this kind, Orkonists often finds a way of getting people to do the wrong thing. It should be asked of such who bow down or give in, if you can’t in some serious way defy Orkon people in this life, what assurance do you have that you will you be able to defy them in the next?

These spirit persons can be so adroit at manipulation and deception, and display great seeming control of a given environment, that often a given person is prepared to abandon all morals and reason listening to them in order to further their

⁴⁴ Elsewhere I have written, and worth adding here: “If the world is in turmoil and this bothers you understand that for certain people it is desirable that it be so. Though you might find it hard to believe, mankind has a very real and implacable enemy. This enemy is basically made up of spirit people who, at least for practical purposes, you can think of as angels or else aristocratic spirit people. They enlist regular people to betray their fellow men, and these latter, and others more or less like them (and to a greater or lesser degrees) cooperate with the spirit people. Thus the enemy is let in through back gate and permitted to make his home in our midst. Now the story behind how this animosity toward humanity got started is not entirely obvious and open to some interpretation. But suffice to say these very hostile spirit people prefer to have us live as second class citizens, similar to how minorities of color have been treated in some human societies. These kinds of spirit people I am referring to in effect say this. ‘These humans are not ‘righteous,’ therefore they should be kept down and got to know their place.’ That at least is the kind of excuse they give, though they can give such a reason without it having to be their true motive (again just as certain racists might refer to certain ethnic groups as hopelessly lazy and therefore not worth assisting or educating, when he really makes his claim for other reasons.)”

own career or interest. Usually they don't see their behavior as wrong as such; rather they see it as enlightened and clever. Others are so scared to death by these spirit people, and or so intimidated by wealthy and powerful Orkon people, that they comply and give in out of sheer terror; indeed, will consider themselves righteously *justified* in doing so.

As mentioned, Orkonist strategy is to infiltrate every walk of life he can. The more people who reject wisdom, truth, justice, proper religion, and doing the right thing, the more people he will have under his rule. Thus, people under Hell's influence can be found in practically every area of society, among the rich, among the poor; among government people, among educators; among overt criminals; among religious, non-religious the educated, the uneducated. Some of Hell's people who stand out most are those in cults. Many of the cults that became well-known over the years are people who have regular or significant contact with these Hell spirits, such as the "Moonies," the Jim Jones' "People's Temple," the San Diego Flying Saucer cult ("Heaven's Gate"), and Scientology. These religious people mean well, only they believe that intimidating spirit people they have encountered, directly or indirectly, have ultimate authority, rather than truth, logic, morals, reason, or true religion (which is based on faith in what is *unseen*). As a result, given agents from Hell are able to run rings around these people, deceiving them into believe the most absurd kinds of folly and madness.

This said, it must be emphasized that Hell's influence is by no means restricted to the fringe. In point of fact, Hell's influence is, especially in the last few decades been very much made part of the "mainstream." There are some very wealthy and influential people in a given society who listen to these spirit people as authority and who set the policy to others what the attitude should be towards such spirit persons. It is not the desire of spirit people to have themselves be discussed openly since, like with organized crime, it is in their interest to be seen as they prefer to be presented, and not as truth would show them to be. Stephen Spielberg and people from the Microsoft corporation are some of those with very close ties to Hell people,⁴⁵ and much, if not most or all of their phenomenal wealth and power, stems (in my opinion) from that connection. Once more, these kinds of regular people don't necessarily mean bad, it is just that they are given to believe ridiculous arguments from Hell's agents that if things are done the "wrong" way, it will work better for them and for other people. The methods Hell agents use to fool people are very numerous and varied, and often times reflect the most amazing cunning. Moreover, the more morally "dirty," dishonest and selfish a person is, the easier it is for a satan (or someone acting for him) to exert his influence on them, similar to the way a disease might more likely infect someone with poor hygiene.

Now the spirit persons I have described, in particular the false "gods," not everyone is able to thoughtfully reject or disbelieve. In fact, many will believe what these spirit people say without any mind to being skeptical about the assertions being made by them. Instead, they take what these spirit people say at face value, and then on some level or another assist or in some way become involved with these spirit persons in murdering others. These "murders" then becomes the key to their success and riches (involving both ousting the competition and de-sensitizing people to murder generally). These activities happen on various levels of cooperation, and needless to say not everyone has conscious direct contact with spirit persons. Some will act in cooperation with these people on the basis of bribery, "what everybody thinks," fear, psychological manipulation, etc. without necessarily having any awareness of acting in cooperation with a group which is being led or dictated to by a spirit person. Meanwhile, those who are contact with the spirit persons might become involved in the most lurid and gruesome crimes (such as serial killings). These then become the ones who set policy for the other people, who are criminally implicated in gradually less severe degrees of culpability. Yet taken all in all, the group becomes a powerful force to capture power and command policy in a given society. A crucial aspect of making such aspirations to power work is in attacking and undermining reasons and morals; since it is by means of reason and morals that their criminality can be unmasked. Keep in mind also, that these spirit persons are both ultimate con-artists while, at the same time, the most unbelievably callous and cold blooded people imaginable, despite efforts they make to put on a humorous and or benevolent mien.

Such who go along with these people, do not necessarily intend to be criminal, yet are given to think that is the way life is: reason doesn't matter, rather what "everyone" thinks matters, or that's the way real life is. Really it can be quite ridiculous the kinds of things they can got to believe -- and believe for a lifetime. Should they come to realize the gravity of the criminality they have involved themselves with, they perhaps understandably, fear scandal and criminal prosecution, and therefore become all the more desperate to hide or justify their complicity. That Hell should not infrequently invoke "what everybody thinks" as the standard of truth is very understandable seeing their often tremendous capacity to manipulate, bribe and deceive whole communities and large groups of people if they feel it is worth their while.

One thing I have noticed over the course of time about those regular people who cooperate with Hell is that the more they give into Hell's enticements, commands and demands, the more immature, dishonest, self-defeating, irrational, and self-indulgent they are. This does vary according to the individual, nevertheless, the tendency to be selfish, dishonest, cowardly and immature is very pronounced. It is usual of such persons, especially those who have in one way or other actually met or spoken with spirit people, that no matter how actually ignorant and irrational they are, tight-lipped, they will behave as if they know everything, though perfectly incapable of adequately explaining or justifying their beliefs.

For some they allow these Hell people to rape and molest them, mentally or otherwise, because they don't have character, intelligence or principle to resist, and rather than admit to their shame, will then try to justify their giving in saying, "well, that's just how things are done;" obviously dreading to admit to the horrible disgrace and humiliation which they -- to some extent (depending on the individual) -- have agreed or given in to. And if you then challenge them with the truth of what

⁴⁵ Hell people have spoken of them to me *many* times; which is to say they have been frequent topics of conversation; with the accompanying suggestion that they are being (unwittingly) used by and or cooperate with Hell people. In addition, and even if I were not directly and thusly informed by others (of such relations and involvement), there are ample circumstantial grounds, one could list, for strongly suspecting such ties and involvement to be the case.

is going on, they might see you as a mortal enemy, so devastating is the possible shame and disgrace they might have to face should you be right.

Is a person, who does something wrong, not guilty if they are “possessed” (of which more later)? It depends on the person, the nature of the wrong-doing, the degree of pressure the demon(s) is exerting, and other circumstances under which the individual in question is acting. It should go without saying, one ought to be extremely careful in judging. If someone is under Hell’s influence long enough it does seem possible, at least in some instances, that they could be led into wrong bad behavior without the immediate instigation of a devil. Then again, I would be inclined to think that such cases are the exception, all the more so as the bad behavior is of a severe nature.

Is a person who was fooled by these people not a Christian or believer in God? The answer to this is “not necessarily,” though a Christian who lies about their contact with spirit people should be thought lamentable. Yet while being ignorant and fooled can mitigate an offense, very rarely will it actually exonerate someone, since guilt and innocence are measured more in the heart (that is in deepest motive and intention) than the head. Although Adam and Eve were fooled, and the serpent blamed, this did not spare them culpability. Being fooled or deceived then is not necessarily an excuse for doing evil -- all the less so as the nature of the wrong-doing is both very serious and pre-meditated in character. This said, there is repentance and forgiveness for making up for one has done, but the repentance and forgiveness assume sincerity on the part of the person repenting. Someone like Simon the Magician or Gomez, for instance, when he disguises himself as Jesus will tell someone that they can do something wrong now, and he (or Jesus) will forgive them later for it. Such an approach, of course, is intended only to make a mockery of forgiveness and get the person guilty.

Why would God have blessed us with morals and reason only to have these things turned upside down by some not-accountable spirit person; who, after putting on a show, merely tells us that “they know about these things in a certain way?” Even if we say that God allows or even encourages spirit people to play tricks on regular people or use them for divine purposes, that does not absolve flesh and blood people from their obligation to be rational, moral, honest. And even if we allow that these spirit people know what they are doing, it doesn’t at all necessarily follow that those who listen to them do.

Faustus

“That puppet yonder,” thought Mother Rigby, still with her eyes fixed on the scarecrow, “is too good a piece of work to stand all summer in the corn-patch. Why, I’ve danced with a worse one, when partners happened to be scarce, at our witch meetings in the forest! What if I should let him take his chance among the other men of straw and empty fellows who go bustling about the world?”

~~~~~ Nathaniel Hawthorne, “Feathertop: A Moralized Legend”

“Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him.”

~~~~~ Proverbs, 27:22

Of the different kinds of regular people who might act in cooperation with Hell, certainly the most dangerous is the “Faustus” type. It is this kind of individual who poses the greatest threat to a community because he is someone who, consciously or not, sells his soul for worldly riches and control. Many of histories most notorious tyrants, criminal despots, and cult leaders have been “Faustuses” of one kind or other, and some in our own day; or else have as an important minister or functionary such a person. They themselves are not necessarily warlocks (though to some degree they might be.) More likely someone else takes care of the witchcraft, while they play the executive. Now there are different kinds of Faustuses. Some are people who are Hell bent for power, and don’t really care what happens to them in the final resolution of their lives. Another would be someone who believes he will ultimately earn for himself a place of prestige in Hell (though under the misguided impression it is Heaven.) Yet another is someone who believes it somehow helps people if someone like himself does the wrong thing. Not because he really cares about others -- he doesn’t -- but because it at least serves as a good rationalization for his crimes.

Not everyone can be a Faustus. They typically must make themselves eligible for the massive power they might possess by committing, or be willing to commit, so many murders. These need not be committed by himself necessarily if he can get someone else to do it for him.

There may be multiple lesser Faustus, yet whose presence in society together effectively amount to one Faustus proper.

These sort of people will typically act like they know “how things really are,” but, for all the inside information they possess or potentially have available to them, in truth they hardly know what is really going on, and, in this way, end up making fools of themselves.⁴⁶

⁴⁶ Similarly, someone like Simon Magus might know many extraordinary things, but at the same time there are inevitably many more extraordinary things he *doesn’t* know, yet which are commonly known among many people (for example, the value of equal human rights, or in what real happiness lies, despite his own beliefs to the contrary.)

Faustuses are not likely to make policy or act in isolation. They will invariably work with some kind of Mephistopheles, i.e., one or other of the false "gods" described previously, and possibly others like himself. Not unusually these Mephistopheles will have more than one client, though not all are necessarily all-out Faustuses. Some might be less power-pretentious warlocks or witches, or else religious persons who can't tell the difference between God and the Devil. With Faustuses invariably it is the Mephistopheles who is mostly in charge of what goes on.

In obtaining his power, which really amounts to nothing more than having demons and other spirit people to work for him, Faustus gets himself guilty in any number of ways, ranging from lesser to greater guilt. In the course of time, people from Hell will come and tell him he must be punished for what he did (otherwise "he will be having it too good.") Faustus is given a choice for suffering for what he did, or, alternatively he can find sacrificial victims, human or animal, to appease Satan's or an Orkonist's claims on him. Not unusually, Faustus will not want to suffer for what he's guilty or pay for what he owes, so instead he agrees to victimize others, and thus (as he sees it) make it easy on himself. What purpose does it serve Hell having Faustus find more victims? For one, it makes him more guilty, and thus puts him that much more in Satan's debt. Faust is caught between having to suffer for his wrongs or else go deeper into debt, and it is characteristic of a Faustus (though not necessarily always the case), that he will prefer to defer payment, and engage in more victimizing -- similar to the way a chronic alcoholic will rather go buy himself a bottle, rather than give up the drink which is killing him. The additional wrongs Faustus might do, also include endeavoring to get others to do wrong (thus spreading Satan's influence and control.)

Worth noting is that a Faustus and his Mephistopheles might approach and bring problems to a corporation which has been acting in a morally dubious way, and blackmail it. By this means, Faustus is able to extort money and power from them, and deceive, threaten, or incite them to further cooperation.

Hell at Large

"Why would the spirit people try and make a fool of me if I did things the wrong way just as they told me to?"
~~~~~ A modern Faustus reasoning.

Many of the world's most absurd and horrendous problems stem from persons of wealth and status who believe these spirit people, or who believe other (regular) persons taken in by these spirit people, whether through fear, false benevolence, or allurement to easy gain. For instance, someone in, say a food, corporation might be under the gun of some of these people. In order to avoid trouble with these people he will have some pointless ingredient added to the food the company processes. Likewise, a company might downgrade its product due to similar extortion. Though as much as the spirit person's decision will have affected the whole proceedings, any number involved in the extortion, whether as criminals or victims, will not even know of his existence.

In this manner, whole societies themselves may in some way compromise themselves or even have out right pacts the devil. Orkonism is, on some level or other, embedded in most major societies and cultures like a disease, a disease which rejects practically all good, except that good which the society can use for its own selfish, mercenary and prideful ends. Money in a society will attract high-powered Orkonist the way sugar attracts flies -- the more sugar the more flies. I was told by a spirit person that Industrial Revolution had caused Hell to me more active, presumably because of the dramatic increase in available wealth.

It will help to get at the Hell problem on the society level by roughly classifying people in a given society according to how they might or might not be affected by Hell's influence. Such classifying we will want use to create a tentative and plausible picture of what's going on, rather than to judge anyone as such.

With this understanding, people as affected by the Hell problem might be placed into the following categories or classes.

- \* Faustuses, Magusites, Goonatics, i.e., Hell's regular direct contacts with living (flesh and blood) people.
- \* Pseudo-religious, who believe that whoever seems at the moment to have the most power is or represents god.
- \* Pseudo-religious but who mean well, but whose irrationality and unconcern for morals is so great as to make them depraved.
- \* Unreligious who are easily manipulated by Hell forces, irrational and or uncaring.
- \* Unreligious who are more sophisticated, and perhaps more caring people, who while they might be easily manipulated by Hell people have a better chance of realizing error than those who are simply irrational and or uncaring.
- \* Those who would be opposed to Hell people, but who because of fear or deception imposed on them deny there is any such problem.
- \* Indifferent people, who will generally go along with what everyone else wants.
- \* People who are aware of and against Hell, but are nevertheless, because they are insufficiently rational and or insufficiently concerned about morals, are credulous and more or less easily deceived by Hell people.
- \* Intelligent and or moral people who are against Hell but don't know or understand it as a real and literal threat.
- \* People who are aware of Hell, and make earnest efforts to protect themselves by keeping rational and moral.
- \* People who are aware of Hell, and make earnest efforts to protect themselves by keeping rational, moral, and religiously devoted.

Now lets say we were to rate each of these groups on the basis of the social power and influence they possessed, such ratings in turn might be gauge by a) the number of people in the given group, b) their level of rationality and intelligence, c) their level of moral integrity, (including courage), d) their financial resources, e) their presence in institutions and various important societal professions and organizations.

Taking such ratings for a given time period we could compare the different groups with each other and then arrive at a good idea of the extent of power Hell has over that society for the given time in question. This kind of approach could not pretend to exactness or anything like perfect accuracy - there are just too many variables, not least of which the role of Providence. But it provides a reasonably accurate tracking of the Hell problem, and a convenient overall grasp and understanding of society's state with relation to Hell's influence.

Another but more simple way people in a society might be sorted as the Hell problem affects them might be:

- a. those who fight Hell
- b. scapegoats, sacrificial victims
- c. do nothing
- d. accomplices with Hell
- e. active agents of Hell, e.g., felony criminals, killers

When a society is under the domination of Satan people, there is invariably some degree of scum or residue that attaches itself to those prominent in society and their work no matter how well-meaning or talented they might otherwise be. In other words, one can't act in cooperation with Hell or with Hell's approval and not have some of the curse show on you and your work. There may be exceptions to this, such as in the case of providers of essentials, such as food, clothing and housing, or else in the case of those who openly protest the Satan "regime" (or status quo.) But otherwise as a general principle this holds valid. For this reason, I am inclined to believe original sin is more a social malady (social in the worldly sense) than a biological one.

The following are *some* of the factors which work to create or influence a given one of the above listed groups:

*Pro-Hell factors:*

- Secrecy, lies, wholesale denial of the problem
- Disruption of communications
- Fear
- Infiltration of institutions by Hell operators be they regular or spirit people.
- Getting people guilty then putting in a position where they can be blackmailed, scandalized, terrorized.
- Deceiving people that they somehow represent a divine purpose
- Selfishness
- Irrationality, the rejection of reason
- Presence of professional sorcerers, witchcraft people
- Guilt (of varying kinds and degrees)
- Materialistic greed

*Anti-Hell factors:*

- Free Speech and communications
- Sincere religious faith
- A strong respect for reason and rationality
- Morality founded on a sense of justice, fairness and mercy for all
- Charity and a desire for altruism
- The need and desire for things to work right
- Courageous and dedicated people willing to take up and face great risks and dangers

As an Orkonist empire grows stronger the strength of its members *as individuals* weakens. Meanwhile, those who oppose them grow stronger as individuals. The question then becomes will there be enough of the latter to topple the empire or ruling hegemony of the former. It may be that under certain circumstances that the regular people a Satan has working for him are so incompetent and inept that his own power among us becomes jeopardized. Likewise as the power of a Orkonist empire increases, the value of the happiness it offers to its citizens goes down in value, and people then are given the choice of being reduced to a literal Hell person or fighting the enslaving regime.

The following describes how a given group of people might be viewed as being under Hell's influence (rated from bad to the worst):

- a. Hottentots who are deceived, and do mean well, but are simply in error.
- b. Hottentots who are deceived, do mean well, but are in reckless, gross error.
- c. Hottentots who are deceived, but who care only about (what they see as) their more immediate self interest.
- d. Hell people disguised as Hottentots.

Since deceiving is a essential means of promoting Hell's policies, lying will be encouraged among people and built into the social fabric. Those who do not lie are not allowed to participate, share wealth. An honest person to the liars is seen as an offense to their self-esteem. The liars conscience may be offended by the honest persons candor, yet in feeling the hurt they will not blame their own lying, but the honest person for reminding them, perhaps unintentionally, that they are doing wrong. The social structure, which is nurtured by devils, will then reinforce the liar's resentment. "Everyone lies," so the liars will reason, "and if I don't I will be ostracized too. This honest person is asking to much of me, and therefore they are to blame, not my lying." Rather than own up to their guilt then, they will be disposed, again; especially if Hell people are active in their midst) to believe that, it is not they, but the honest person that is actually wrong. Indeed, they may take things so far as to treat

the honest person as an unpardonable, arrogant enemy. Add to the honest person's burden, the disdain some will feel toward some who is "down on their luck" (thanks to the efforts of Hell to bring them to this pass), and you will see how difficult the honest person is going to have it. Have the Hell people, as well, attack the person with violence, character attacks, demons and other crimes, and then see how insufferably extreme that honest person's situation will have become.

Why doesn't the government do something to shut high powered Orkonists? Because Orkonism is actively working at various levels of society, and often has taken a grip on society like a cancer. Further, they might do this in a guise that presents them as one of humanity's great benefactors. Often times a person is involved with these Hell people, only to find out too late what they are really about. And when they do, they do anything to cooperate with these them lest they become victims of brutal retaliation. At the same time, "Satan, inc." has a religious branch which pretends to promote religious faith, but is really a holding tank for frauds, hypocrite and the insincere, but who nevertheless sometimes are very influential in religious affairs. Such people are told not to combat witchcraft, because, for example, that is how God wants things done. And of course, there are any number of devices for hoodwinking and controlling people. For instance, someone might be threatened that if they don't cooperate they will be dragged down to Hell after they die. I had this done to me in the way of a dream. It was very frightening, but after I woke up I realized this was not God's way, and for this and other reasons, I remained defiant. Many others, unfortunately, are not so careful to question what they see or are being told, and see no alternative but to give into these people; though in doing so are making the biggest mistake of their lives. What happens to such people sometimes is that the very thing they feared ends up happening to them; not because they *didn't* go along with these spirit people, but because *they did*.

It is my belief that anywhere from 75% to 90% of the most serious pains and problems we suffer in life come from the direct or indirect presence of these Hell people. Why should this surprise us? Someone like Simon the Magician or some Archimago, when he is up here and has a Fautsus or Faustuses working in cooperation with him, can be a person of extraordinary power and influence. With fantastic amounts of money and magic powers at his disposal he or they can get away with the worst crimes conceivable. At the same time, know this is someone who is an unrepentant mass murderer; who sees it as his primary business to cause trouble. If someone like this is, along with his Faustus(es), at large exerting a major influence on society, what wonder that this is or becomes a formula for individual and communal disaster? Combine the extent of the sorcerer's power with his inordinately depraved character, and he and his salves and henchmen can infiltrate and work like a malignant tumor on society, directly and indirectly, creating no end and manner of problems.

Quite simply, until Hell spirit people are better understood, and rationally and scientifically based civil laws and measures are enacted to protect people from their criminals deeds and machinations, we can never seriously expect efforts to eliminate crime, disease, and other social problems to ever really succeed.

The criminals are told that for anyone to really get ahead in life they need the big money. To get and keep the big money, they must feed the ghost. To feed the ghost requires victims to be murdered, tortured, tormented, or some way or other ruined. These most usually are the poor, the young, the isolated, outcasts, dissenters, sick and elderly. Now since these last often never have money or say in society, they will be rarely heard, and even more rarely helped. Probably the most numerous of Hell's murder victims are the disenfranchised, the outcasts, the homeless, those involved in witchcraft; because such as these have less say in society than everyone else. This reminds us how all the more imperative it is for these things to be discussed, for without such discussion, the cries of such victims will continue to go unheard, or else will continue to be tragically misunderstood.

Further the deviousness and relentless cruelty of the ghost are something few people can deal with. The horror of it is just too much. Victims are swallowed up, the ghost is glutted, the criminal maintains his power, and secrecy, lies, and darkness cover all (or seem to.) In fact the more lies, guarantee more brutal excess from Hell; for these people are typically unappeasable in their cruelty, and usually the only thing that hinders them from doing worse than they do is the risk of getting caught, exposed, or openly attacked -- three things they are very careful to avoid. People react to the above dilemma in at least two ways, either they hide out with the money, while looking the other way to what's going on, or else (as best they can) they fight the monsters. Of course, the latter are less numerous than the former, and the extent to which fear, dishonesty, and irrationality prevail in a given community is the extent to which Hell prevails. Yet if these things were discussed openly, and their were people of bravery, determination, and intelligence to fight Hell, Hell could actually be fought. But all this of course will have assumed that we have evolved beyond superstitious and irrational ways of thinking. Yes, the problem is the most difficult one imaginable, but how can we afford to ignore it and then otherwise pretend we know real progress in anything?

Ideally and preferably, and when at all possible, only well-informed, responsible and intelligent, scientists, philosophers, higher educators, jurists, and also more cultivated clergy (i.e., rabbis, ministers priests), should be authorized by civil authority to deal with spirit people of a more powerful than usual order. Otherwise, what will happen is that more manipulative and powerful spirit people will intermingle with some of the populace, confer secretly with them, and in this way end up wreaking havoc on the community -- that is by coming through the back door so to speak. Once spirit people are better understood, civil regulations should be put in place to determine the civilly appointed "priest" representative's responsibilities in their real or potential dealing with spirit people on behalf of the community. In short, if spirit people really need to deal with regular human society it should be done by way of a (more or less open and) public forum; where only the community's most wise and best educated deal directly with influential or imposing spirit people; while at the same time empowering such "experts" in a way that duly conforms with public accountability, human rights, democratic principles, and those of a free society in general.

### Specific Methods and Devices Hell Attacks With

“In the misfortunes of our best friends we always find something that does not altogether displease us.”  
~~~~~La Rochefoucauld

Hell wants very much to get people to gradually rearrange their priorities so that their ideas about what is good are “backwards.” This might be accomplished in diverse ways. To give a quick example, they might try to frighten you with something bad, while tempting you with a false or inappropriate good (such as over eating.) It is not that eating is bad, it is just you are led to misunderstand its role, and, under the circumstances, place an undue importance on it. The same can be done with money, material wealth, other’s approval, etc. The more you become addicted to the false or short term remedy the more it is possible for a clever devil to exert control over you, at least if he really wants to.

They can cause a seeming defect in someone or something in a way that can be either subtle or obvious, and, in our fallen state, there is almost no way a given individual cannot be made to look bad. Think twice then about thinking badly about someone based on how they look, mere looks as always can be potentially very deceiving. Sorcerers and warlocks have “spells” and other psychological devices which can cause the person being cast at to look like a devil, even though the person (or animal) may be not nearly so bad at all, or even be a more or less good person. This “demonizing” someone is a very powerful tool to deceive and get unthinking people to give into them, while eliminating opponents. Consequently, when a person “looks bad” to you (for some reason or other), before thinking badly of them, you should ask yourself if the other is possibly being made to look bad by someone else.⁴⁷

Hell has beauty “spells” to benefit those cooperating with them. This is sometimes why those who love money look better than poor people. For instance, because the idol of money is more dear to a person than it should be, this idolatry might be rewarded with a beauty spell of some sort. Meantime, demons that otherwise normally leech on to that person and make them look bad are kept off -- at least in public.

When Hell’s atmosphere or influence dominate, “good” people, animals, things can be made to look and seem not only “not good” but positively bad or even virulent. One of the worst dangers these Hell people pose is that a person may fall victim to seeing life, and seeing the world the way these Hell people see it. For example, the callousness and indifference to the suffering of others is something Hell people take for granted, so that its effect on ourselves and those around us is extremely harmful, and at the same time can be extremely subtle.

Even though there may be a truth, even a salient and valuable truth, to what these Hell people sometimes to say, as a practical matter, one should never (unless in a group with other responsible and intelligent people) listen to them; as it is more than reasonable to assume and as a general rule that they are “up to something.” In addition, sometimes they will impart falsehoods which they themselves, genuinely believe, such as matters pertaining to life, religion, happiness. Yet if you believed the same you might ruin your entire life. One should be very careful therefore that what one thinks and believes was not something unconsciously inculcated by Hell, while seeking the ultimate source and support for their thinking and beliefs in right and moral thinking.

On the Hell level of seeing things something truly wonderful can seem trite, or even detrimental. For example, if we lived in a grimy, raucous ghetto, Mozart’s music might seem quite out of place, and being out of place seem to be something we should dislike. Something out of place suggests alienation - say our neighbors don’t like Mozart -- so that to avoid alienation from others we decide we don’t like Mozart either. We see Mozart at fault, and (perhaps subconsciously) see liking his music as something which will cause us to be alienated from our neighbors. But the greater truth is, is that it is not Mozart that is to blame but the degraded character of the environment in which we live, or else in how we are dealing with and uncreatively allowing ourselves to be manipulated by that environment. This, incidentally, is usually why God and traditional religion are often seen in a bad light. Having said this, it is obviously true that something may simply be inappropriate for an particular occasion; without implying that there is something seriously wrong going on otherwise, for example, playing the piano while someone is running a vacuum cleaner, or vice versa. If someone or something looks or otherwise seems bad, the reason may be not that they are bad, but that they are out of place given the present time and circumstances. This is important to remember, because one way the devil will mock and denigrate religious notions is by placing them out of context, perhaps ridiculously so, a thing, after all, very easy to do.

Orkonist or Goomerist spirit people will sometimes try to confuse you as to their intention by doing you gratuitous favors, or else make you feel their presence when you are enjoying a pleasure derived from someone or something other than themselves. In this they try to condition people into thinking good comes from them, and thereby gain others’ trust. Alternately, they might confer a good as means of humiliating or making a fool of that person. To illustrate, they might romantically set you up with someone, only to then defile and make you look and feel bad when you are with that person. They will then do things in a way such that you may well be receiving a benefit, yet nevertheless you are still being robbed. Of course, they may also rob you without benefiting you at all as well. Either way, they would never think of benefiting you without robbing you also. Devils are not interested in fair deals. Their business is to rip you off; your (real) value in exchange for their junk. The duress they cause may, by your resisting it, admittedly strengthen you. But there’s no reason to assume that

⁴⁷ Indeed, keep in mind that that person, whoever they are, might look a hundred different others ways than they do -- either for good or for bad, but that present circumstances aren’t different than they are. Further consider the possibility of whether they look bad because of something wrong inside you, or whether it is something wrong inside them, or possibly something somehow in between the both of you (acting as a negative filter) that is causing the problem. More often than not what we see good or bad in another is a result of something going on in ourselves, and usually relates to some value related assumption we have.

they are needed for such a purpose. One could strengthen one's self by creating voluntary stresses of their own, as in physical exercising for example, or in activities requiring stamina and courage.

It is puzzling why they will bother you with some things and not with others. The reason for this seems to be that by causing you trouble in some little thing, and refraining from something either worse or else similar, it encourages you to think that they need to get so much wrong done. It is this influencing your thinking that they aim to effect; the immediate annoyance or pain itself is otherwise without purpose.

One of the most pernicious and disgusting use of spirits is having one or more of them enter someone's body, or what is commonly spoken of as "possession." Not all possessions are of the convulsive, agitated kind we are most acquainted with. There is practically *no* part of one's body a given spirit *can't* be got into, and the effects they might produce on a person are almost as numerous as there are parts of the body. They can cause bodily organs not to function; can suppress normal mental and bodily flows; can invade and triggers reactions in the brain.

The manner in which demons or sprites are used in possession and in influencing actions and behavior are so many that no doubt a large book on the subject could be written. There is one use of them, however, which I will attempt to illustrate. Let's say "A," a good decent person, is going to testify against criminal person "B," before "C," a judge. What will happen is that a demon will be sent into "A," perhaps to make him stutter, or feel sweaty and uncomfortable. Another demon will be standing in front of him, so that when people look at "A," they will only be able to see him by looking through the invisible demon, whose presence they nevertheless pick up. A third demon will be sent into the judge to make him suspicious or impatient of "A." A beauty spell perhaps of some kind will be put on "C" to make him look good. The end result? "A," the good person is made to look bad, perhaps even scandalized (given other machinations added on to his embarrassment); "B," gets off the hook, and a miscarriage of justice has taken place. Using demons to set regular people against each other, in this and other ways, is a very common practice, and can be the source of much altercation and disagreement. This is brought out very accurately, by the way, in Hieronymous Bosch's painting "Christ Carrying the Cross," in which, among other personages, a sorcerer is depicted as setting three people on each other in a heated quarrel.

A sorcerer (using very small sprites) might a) trigger the thought of someone, then b) trigger another thought of something bad or offensive; with the result that you associate the two. Such transference of thought may (as best as I can hypothesize on the matter) be something created by means of the sorcerer somehow transferring his thoughts (perhaps through an intermediary demon or sprite) to someone in the way similar to how sound is carried on waves to a radio. This, however, is admittedly only rough speculation. In any case, the sorcerer might make you think someone is supportive of you, while simultaneously have you think badly of that person by, for example, highlighting their possible faults. This both encourages false pride and ingratitude in you. Likewise, they can make you interpret a genuine kindness as something cheap; as well as make something trite and affectatious look valuable and sincere.

Demons (again, not necessarily fiends) can be sent into both good and bad persons; the difference is that they can generally remain in bad persons longer (i.e., it costs less.)

Possible symptoms of demonic presence in a person are the following::

1. Sweaty face and or glazed eyes
2. A look of carnal or hedonistic vulgarity, perhaps unusually protruding nostrils
3. An aged look beyond the person's actual years
4. Something about the person makes them look some how dirty and or guilty
5. Unusual distress or agitation

A demon can artificially instill bad tendencies, or else he can amplify bad tendencies already there. In the case of the former he can do this, if for no other reason, because of our ties with fallen Adam. A person then can be attacked by a demon and not be aware of it. Oftentimes a person will blame themselves or someone or something else for feeling bad or thinking bad thoughts when in point of fact it is a demon actually causing the particular problem. In the same way, demons can hit you in a most vicious manner without you realizing that is what they are doing: hurting you in a very bizarre, abnormal and yet subtle way while getting you to think that things are else, more or less, "normal."

Many times then great pain, such as fear, embarrassment, or anxiety, one might feel is just a literal demon infesting them; especially if the demon is very old, and exceedingly guilty. Some demons will act in a brazen way, while others might be used with great finesse and cunning (by a sorcerer) to bring about a particular effect. They can attack you on various levels of your well-being; so the individual pains are not so noticeable. But added together those individual pains can put you in one great agony. This having been accomplished they will then attempt to get you to deal with your pain or discomfort in a way that will make you guilty.

A demon can literally "beat up" a person from the inside, quite physically; though the person might not know that is what it is that ails them. The feeling is like someone violently pushing you around except that it is coming from within rather than from without. They can be very vicious when it comes to beating someone up, on top of one thing they will add another, and another, and another, and another...

Demons or sprites will sometimes be used to poison or taint food. Another thing they do is draw essentially invisible (to us) five pointed stars on household objects, such as pictures. The basic purpose of this is to defile one's surrounding in some sort of Satan related way. There is also something which I myself refer to as "witchcraft dirt." It is a kind of filthy dirt or mildew, brought out of Hell, that can be spread over furniture and clothing. Like the aforementioned stars, to

the normal eye it is invisible. Yet one nevertheless can very much feel and actually see its polluting effect. This dirt can usually cause skin problems, such as rashes and other breakages, if put on a person's flesh.

There is no end to Hell's stratagems, and methods of attacking someone. After all, usually all that is required is to take something and turn it upside down or inside out from what it is supposed to be, or put it where it shouldn't be. This said, the following are more which might be mentioned:

They have spells where they can get you to like them (no matter how horrible they are or what they did to another, perhaps even to a loved one.) I suspect this is simply done by manipulating certain emotions and the cognitive associations (or triggers) we have that might accompany them.

A sorcerer, like Magus, can induce and create personalized dreams or nightmares while you are sleeping. In addition, one can be hypnotized while asleep, and possibly be made to say or do things in that state. When I first experienced this kind of thing, I thought it was regular people using some sort of technology on me. What the actual experience apparently (and as best as I could at present surmise) involves, however, is a kind of hypnotism brought about through a more sophisticated than usual use of demons or sprites.⁴⁸

By means of witchcraft, demons, and put-ons paid for with money, a sorcerer working with regular people, can seemingly turn the universe upside down on you -- over night, like some of the ludicrous happenings in the Peter Sellers' film "The Magic Christian." Again keep in mind that Satan has people working for him round the clock, and they will sometimes spend great time, planning, effort and energy to execute the most elaborate and preposterous charades. These kinds of things range from somewhat funny, though typically in some way mean and cruel, to something extremely vicious and sadistic. Some of these people Satan has working for him, are like Nazi scientists who are skilled in the art of deception, torture, psychological manipulation, and earn their pay doing such things to Satan's opponents. What we ordinarily think of as witchcraft is often times just a kind of psychological warfare technique, combined with (what one might denote as) spirit "technology." Such devils, who do these things see themselves as sophisticated specialists, and can find it both entertaining and interesting to engage in such practices regardless of who is hurt.

Hell people will not only do harm to others, but prevent others from doing good.

They will spend a great amount of time and go to great lengths to get someone guilty. And when and if they have gotten that person guilty, they might then hound that person for years; based on the excuse that the person is guilty (of whatever they previously prompted or enticed him to do.)

If you are religious the odds are that they will more likely be extra hard on you.

They will accuse or blame say a good or decent person for what's wrong (or get others to do so) call out a posse and a lynch mob against that person, when all along it is they themselves who are guilty.

They will start a war, and afterwards found a charity for disabled veterans; rob the charity of most of its funds, then take credit for helping the veterans.

They will take over a hospital. Then make you sick, so that if you go to the hospital it will make it possible for them to make you suffer more, all the while pretending that they want to "help" you. They need not replace the whole hospital staff but only one or two individuals (with one of their own.)

They might learn in advance a person's good fortune, then torment the person about one things or other, get them, say, very angry, perhaps cursing; so that when the good news comes they will find the experience soured by their undeniable guilt.

They might throw you a party in your honor, at which you given freely to enjoy yourself, while unbeknownst to you they themselves are off elsewhere destroying your family or murdering your loved ones. This sort of combination they find droll.

In one Three Stooges comedy, Moe, Larry and Curley, secretly plant bugs and mice in a well-to-do woman's house by means of a back entrance. They then go to the front door and offer the woman their services as exterminators. This kind of thing is something a Hell person like Simon Magus (as "Jesus") or Gyro might do, pretending to rid or rescue people from witchcraft problems which they themselves have instigated.

They will encourage a person to be religious in an otherwise genuine, though superficial way; only so that when a crisis or the moment of truth comes they can use them for a hypocrite. For instance, an Orkon or Goomer person might give a huge donation to some church or charity, and have their picture taken with the church or charity as its benefactor. The Orkonist

⁴⁸ As well as sleeping dreams, there are possible sorts of waking visions. But without going into the subject at any length here I would mention that it seems very possible that what was or has been written down as history -- say perhaps in the Bible or other historically related work -- originated in whole or in part from such a vision, show, or a waking dream imparted by a spirit person. I say this because I have had stories myself related to me in this fashion, though naturally, being of a skeptical disposition about such sources, I am apt to question the veracity and accuracy of their content, and the credibility of those imparting them. As a general rule, I take the view that often dreams and what is commonly referred to as the subconscious is simply ordinary conscious, yet operating on very low energy levels; as, for instance, when we speak of a mechanism running on low batteries, it runs imperfectly if at all.

(or Goomerist) will then get themselves involved in the most heinous crimes; which will then not be publicized or even prosecuted for fear of embarrassing or discrediting the church and charity which so warmly embraced and welcomed them.

They will misrepresent an opponent by masquerading as him. For example, purposely ludicrous, offensive, and preposterous articles written against witchcraft might be published by these Orkon in order to discredit those who do sincerely combat the problem of witchcraft and summoning up demons.

They will trivialize and attempt to even make cute the practices of sorcery and witchcraft by means of entertainment, thus desensitizing people to the real dangers of such practices. This is not, however, to say that all such frivolous depictions of witchcraft and sorcery arise out of malignant intent or are without value. Even so, if people knew how many truly heart-breaking and tragic things have been brought about by witchcraft and sorcery, they would light hearted portrayals of them a good deal more distasteful than they do.

The use of demons and other sprites to cheat in gambling is an ages old practice, hence the traditional antipathy of many religions to gambling. It is difficult to say how common it is, but certainly if they need or want to clever sorcerers and spirit people can easily fix gambling.

Lastly, in this overview of some of Hell's methods of attack, one can mention horror shows. These are displays of one kind or another of unbelievable evil, and will sometimes involve regular people cooperating with Hell persons. For example, let's say a young man is deeply in love with a girl. These people will actually do things like have the young man see her gang raped by a mob of men, and witchcraft might be used to make it seem as though she enjoys the experience. This sort of outrage has been reported to have happened literally, or else can be made to take place by projecting it quite vividly, in a visual and "audible" way into a person's mind. The purpose of such displays is total degradation and the glorification of evil, and I could mention to you other examples, some of which I have been put through myself. For the time being, I hope this admittedly token illustration will be sufficient for making the point.

The situation I personally have been placed in by these Hell people is very strange for a varied number of reasons. For instance, at the same time that I am attacking "Hell's" influence as a communal problem (as I do in this writing), I am and have had these people attacking me personally for over a decade. This means that while I am put in a position to try and get people to take a look at something which is, for many, very difficult to both accept and understand, I also have to defend myself, my reputation, and my work against the dirty tricks, physical violence, smear tactics, deception, and other problems, both small and great; which these Hell people have and do put in my way. Really, unless you yourself have been put through something like it, you cannot imagine the very extreme and numerous pressures these people, that is spirit people, their ("flesh and blood") henchmen, and other dupes, can place upon a person.

There have been so many obstacles and hardships that have been thrown my way in the course of my war with "Hell," that it is impossible, I feel, to give you even a general and properly adequate idea of what they are in scope and in character. Some of these things are so crazy, as they certainly are intended to be by these Hell people, that I would hardly know how to begin to describe them to you. Yet it will be not undesirable to touch on a few troubles which I have had to deal with which are not too difficult to explain or understand.

Among the most difficult things I have had to contend with is others being able to contact me, or myself others. This is not due merely to these Hell people interfering with my mail, phone, etc., but to their quite elaborate methods of making me look bad, frightening others from the subject, or deceiving people into believing that I somehow don't know what I am talking about. These methods have been used successfully not only against people for whom my acquaintance was only casual, but also against people who I have known for years. It is a well-known truism that when one is having troubles that friends are hard to find. Indeed, and especially when these Hell people are involved, someone being victimized will be made to seem the cause or source of whatever is wrong, rather than (as in this case) the Hell people who are actually causing the trouble.

I have had people I have otherwise known for years suddenly betray or turn their back on me for no apparent reason whatsoever. Not so long ago, a person who I had on a prior occasion spoke to in a friendly way and who I had known for years, acted as though I had committed some horrible crime, and told me not to call him ever again. "Have a good life," he said rather sarcastically, in a hurry to finish our conversation. His attitude came as a complete surprise, and when I asked that he allow me to speak to him about why he was being this way, he refused any further discussion. Even family members have treated me similarly, and in addition have accused me of being crazy, when I knew in undoubted point of fact they were under the influence and brazenly lying to me. While it grieves me to have to admit these things publicly, I feel the benefit others can gain from my candor will have made the bother worth it.

Ways to Fight and Cope with Hell

"St. Michael the Archangel, defend us in battle..."
~~~~~ prayer to Saint Michael

"Be ye therefore shrewd as serpents and meek as doves."  
~~~~~Matthew, 10:16

I am a Catholic, and in this section will tend to give a mostly Christian view on how to handle these kinds of people and events. In doing this, however, it is by no means to be taken as somehow a slight of other religious faiths; which no doubt have good remedies of their own for addressing the problems of Hell. What I can do though, is try to share with others what -- after over ten years of brutal conflict with these monsters -- has worked for me, and worked well.

In dealing with attacks by Hell, the first thing one should most guard against is doing something wrong yourself. It is the main thrust of Hell's strategy to make people guilty. The more guilty a person is, the more it is perceived that Hell is justified in hurting them or otherwise claiming them as one of their own. In addition, a guilty person is that much more susceptible to being brainwashed than a non-guilty person. In sum, those who explicitly reject truth and right, ever risk enslavement by those who know how to do the wrong thing better than they do, and there is *always* someone to fit that description.

This is not at all to say that because one is doing the right thing Hell people will not hurt them. To be sure, on the contrary, people that aspire to faith and virtue are very much their targets. Nevertheless, a person that hugs close their faith in God and moral virtue is infinitely better protected than someone without these. Take therefore any of their possible challenges or threats as opportunities of proving your faith. The more one thinks of others rather than self, the more they are strengthened to combat Hell's assaults. As well, the converse is true. The more one is wrapped up in their own self-interest, the more painful Hell can make things for them. For all Hell's frightfulness and horrors then, the one thing one should fear most above all is doing evil one's self. "It is not what goes into a person that defiles them, but what comes out of them." The very worst place to be then is not to be oppressed by them, as unspeakably awful as that can be, but to either be assisting or otherwise be one of them in their wrong doing. They will cause you a problem, then get you to deal with it in the wrong way; thus creating for you (if you will but cooperate) *two* problems! The challenge then often becomes fighting a war without making oneself guilty. Bear in mind as well that the more you do the wrong thing, the less able you are to do anything truly positive, most especially those things that require heart, talent and imagination.

No one else can do more for you than you can do for yourself by doing the right thing. If you can't do the right thing, there will be disharmony and strife within you and you will not therefore be able to make another truly happy. And if you can't make others truly happy, of what value then is your love? Even if you had all the riches in the world, what good would they be to you if you could not make another truly happy?

It is well to remember that fears, apprehensions, worry, confusion, concerns like "why does God allow evil?" are in most instances not natural to life, but a result of our fallen state. If we were not fallen, these doubts and negative feelings would seem irrelevant and meaningless. Conditions where you really and inexplicably feel "down and low" very much might suggest the presence of a demon. Yet you might all the while mistakenly think there was something wrong with yourself (instead of knowing the possible true facts.)

One's own circumstances depend considerably on how much Hell people are hitting you with, combined with how strong you are morally, intellectually, spiritually, physically, and socially -- in that order. Having others to help you is very important, and if they are after you bad enough, Hell will go to great lengths to try and isolate you. In my own case, they very well succeeded; which is partly why it was allowed for me to be come acquainted with so much of these phenomena. The idea being that isolated as I was and am, people would all the less believe such incredible stories from me.

When one is first openly attacked with witchcraft, demons, etc., it is normal and understandable for one to throw one's self into religion. This is not always such a good idea, because Hell is expert at messing up and confusing a person's religious ideas. Reading aloud the Bible as an immediate defense I would not readily recommend, unless one has a good idea already what passages they are going to read. A Simon Magus, for example, has ways of imposing perverted interpretations on scripture in one's thoughts that might only make your situation worse. He can do the same with regular prayer. Consequently, one should approach Bible reading and prayer with a certain amount of caution; generally reserving such for occasions when one is least under assault. On the other hand, someone like Magus might encourage you to be religious or devout, and you should be, yet you obviously resent the suggestion coming from him, and then make the possible mistake of seeing religion as something bad.

The best approach at first is to keep level headed, moral and rational. If proper "religion" then is not already a regular staple, they should bring it into their life in a consistently scheduled way, without feeling pressured to overdo things. In this way it is like physical exercise. One doesn't build muscles by lifting weights for a week. Such things take time to grow, and must be looked to regularly. Remember, religious faith was not created to fight off witchcraft, but to love and serve God and others. One ought make sure they understand its true function, before invoking it as a means of dealing with Hell. Religion in its proper sense simply refers to our love of what we see as the highest form of our highest good (Love, Truth, Innocence, Wisdom, for example.) A church or temple then is properly a place where we celebrate and make sacred the importance of Love or whatever else we consider to be among the most pure and highest goods, "God" being the supreme unity, embodiment, and purpose of those highest "goods," in an experience that we share with fellows of our faith.

Thoughtful and intelligent religious books written by saints like St. John of the Cross, St. Francis de Sales, Jeremy Taylor are always helpful.

Saying the Rosary on a 6-7 times a week basis, has proved of tremendous help, and I cannot recommend it enough - Hell attacks or no -- as a means of keeping one spiritually strong and focused. I've tried to make it a point, once a week, of saying one of the mysteries of the rosary on behalf of people of down below and Hell who want to stay out of trouble. Among other benefits, the rosary fosters a healthy humility. For a quick extemporaneous prayer try: "God make me good, keep me

from foolishness.” Prayer, in general, takes us out of ourselves by making us think of others and our obligations to others; which can only be to one’s advantage when dealing with Hell.

As mentioned, use Hell’s attacks as an opportunity to prove and demonstrate your faith. Yet do so without in the least suggesting that their attacks are somehow needed (or justified) for this purpose. If they, for instance, cause you jealousy, use that jealousy to praise the envied person’s special virtues, and by doing so thus find yourself that much more commended to those virtues. In this way, jealousy can be used to make us grow and mature; instead of being something that might otherwise degrade us.

Worship need not always be extemporaneous. As long as we schedule it in our life’s efforts can we still fulfill both what is our due and sing His praise; just so long as our expression is not unnecessarily formal, phony or insincere -- this based on (at least) better-than-common standards. I have been in situations where some demons were literally trying to force me to sing praise to God. Of course, my objection was not praising God, but their needlessly forcing me to do so. To have just went along with them otherwise, in those peculiar circumstances, would (to my mind) simply been condoning and giving an excuse to gratuitous and violent bullying.

Dr. Robert Schuller’s positive thinking approach is also a great supplement and enhancement to one’s otherwise regular faith practices. As well but differently, Douglas Fairbanks’ or Harold Lloyd’s positive attitudes can strengthen one’s feelings and outlook.

If one’s religious faith is not working for them, it is probably because they are not being as dutiful a person of faith as they should or might be. But if you can’t be a better Christian or a person of faith than you are, for goodness sake, don’t blame Christianity or religion with not making your present life easier; for to do so would make as much sense as blaming a proper health food diet for not guarding you against an accident or assault by a criminal that caused you to break a limb. Be, as well, willing to suffer for different ways you adopt for pursuing the good and fighting for the right. He who lives by the sword will die by the sword. Though there are, after all, good soldiers who are Christians, it yet must be admitted that as good soldiers they might not theoretically be as good Christians as they ought. Still one can be a good Christian and a good soldier, if they are willing to suffer the soldier’s burden, discipline, and sacrifice, all the while prepare to meet death in the face. Philosophers and scientists can do the same, though, in their case, the burden and sacrifice might be public denunciation and a cup of hemlock.

After regularly and sincerely attended to “religion,” the study of philosophy and mathematics is an enormous help in keeping one’s thoughts clear and forming better understanding to offsets Hell’s efforts at mind control and deception. As a matter of fact, after my Christian faith, my reading of Plotinus and Bertrand Russell may have saved my life in dealing with these people. Geometry is good also because there is something about witchcraft that involves circles, and knowing that a circle is really nothing more than a series of tiny connected straight lines does something to break certain spells. This is also one of the reason the cross is so effective in dealing with witchcraft. Also, for some odd and inexplicable (to me) reason, in my own particular experience, I have found saying the number “046” would break certain spells.

A little poetry and music, now and then, is good, though be aware what might sound nice and pleasant in one kind of circumstance might be made to sound foolish or silly while Hell is attacking. This said, poets I have found particularly helpful are William Wordsworth (particularly his longer poems), and William Cullen Bryant, (to name of course a few.) Singing religious hymns is very good if they try to create an atmosphere of fear, and there have been occasions when I have had multiple ghosts coming into my bedroom and I enjoined them to sing along with me Isaac Watts or certain passages in Handel’s *Messiah*. Martial music (such as fife and drum music), Native American tribal music, on the right occasion, heavy rock music played on a music player, can be effective in dealing with prowling spirits, and inspiring in their own way. Indeed, one can say this is true of good music in general where circumstantially appropriate, and the selection is a thoughtful and well-considered one.

Abstaining from meat, I also feel has helped to make me much stronger than I otherwise would be.

One of the key ways a satan can harm a person is by getting them to look at things too much from the perspective of time rather than eternity. The more one is caught up seeing life and their experience from a “time,” rather than an “eternity,”⁴⁹ frame of reference, the better Satan is able to instill fear and worry into them. The same with anything that is finite versus that which is infinite. Life was always better before Hell showed up, so think as if you just started having these problems today or yesterday, and in this way start afresh. This approach does not always work, but it nevertheless can still be used regularly over time. For all his extraordinary persistence, time is working against the devil -- so get through that bad experience today, looking ahead to tomorrow. “Those that persevere to the end will be saved.” Do not confuse what is going on now, at the moment, with the long-term situation, the two are not at all necessarily the same thing. The moment for example may indeed be insuperably painful or horrible, but, it doesn’t necessarily follow that your long-term situation is. Some of the greatest pain of Hell comes not from individual assaults but assaults which are ongoing, perhaps over the course of years or even a lifetime. Remember not a few of these people are insanely obstinate in their trouble making. If Hell’s attacks do continue on an ongoing basis, do not spend too much time worrying and concerning yourself with tomorrow. “Let tomorrow take care of itself,” and just aim at getting through the given day.

There is a big problem of seeing God as chastiser of the good; because if the devil afflicts a good person, the conclusion seems to be that the devil represents God, or worse that God is the devil. On a general level it is all right to say God

⁴⁹ Or also “finite” and “infinite” if you prefer.

permits and cooperates with evil, but in individual and particular instances we should at least suspend judgment, and ascribe blame to where it ostensibly and is most clearly due; which is to say in the more immediate people present and circumstances.

Whenever things are excessively bad then, and as a very practical and useful rule, blame the devil. To blame God is to presume a greater knowledge and understanding of Him than we possess. At the same time, we know in point of fact the devil is a murderer a torturer thief and liar who will want us to hate God, while at the same time doing all he can to manipulate and deceive us. Avoid being more angry toward Satan (or a Satan) than you are grateful, happy and obedient toward God. Though this, said outrage and indignation toward Satan are quite justified. However bad things get, do know that even if all the world disappeared, God, true goodness, the infinite, would still be there. And that even if all the world became evil, you will still, in some measure, have the ability to do the right thing.

Often the standard and criteria of judgment of our judgments is that of who has the most power. This is common to both good and bad minded people. But with good mind people power is with God or the truly divine, whose edicts for us are always consistent with what is rational, moral, just beautiful. For a Satanist or Orkonist all that ultimate power requires is brute force and perhaps some kind of beauty.

“I saw the snares that the enemy spreads out over the world, and I said groaning, “What can get through from such snares?” Then I heard a voice saying to me, ‘Humility.’”

~~~~~St. Anthony the Great

“If he had been Antichrist, Creeping Jesus,  
He’d done anything to please us:  
Gone sneaking into Synagogues  
And not used the Elders and Priests like Dogs,  
But humble as a Lamb or Ass,  
Obey himself to Caiaphas.  
God wants not Man to humble himself:  
This is the Trick of the Ancient Elf.  
Humble toward God, Haughty toward Man,  
This is the Race that Jesus ran.”

~~~~~William Blake, “The Everlasting Gospel”

In dealing with a possessed person, remember that they can only go so far in their thinking from where they are psychologically tethered. They may, with a bit of good reasoning and kind persuasion, be got to go a little distance, that is to say in a direction that will help them to objectively understand the given situation at hand. But beyond that point they can go no further, and will presently return to their bondage (i.e., their brainwashed state); under pressure from the particular demon (or demons) who “has” them. In the Gospels, when Christ expelled a demon he spoke to the demon, or directed his command to Satan himself. Sometimes the demon would speak back. But interestingly, it was if the person who was actually possessed had no say in the matter.

You can then discuss very little of a serious nature with an irrational or possessed person. As much as you might be separated from thinking and feeling folk, it will not help you to bring your story or your problem to others who are not thinking or feeling. One needs to remind oneself at times: “Wake not the brain dead,” and that you are wasting your time trying to communicate immediately or in the immediate with some people. At the same time, from a longer term perspective you may be much better able to get your point across. But however things are, better to suffer your isolation than to plead with obdurate block heads; no matter how important their status and position in society might be. Christ’s silence during the passion is a very helpful lesson to us in this way, both in telling us to avoid engaging in something futile (even self-defeating), and to speak more eloquently by our forbearance.

Insofar as you can help it, deal only with honest, serious people. Liars, fools, mindless slaves and possessed people are perfectly useless, and there is usually no point to try to reason with someone who is brain-washed. Only when the storm hits will you really find out who the fair-weather humanitarians are. Guard therefore against unanticipated disappointment and betrayal.

It has been an age old dilemma in dealing with the Hell problem, how to handle the “possessed.” If the demons cannot be cast out, or there are just too many possessed people, what should we do? Suffer the cross? If things are really as bad as all that, the answer simply, is yes. By suffering our cross, and suffering our cross willingly, we become that much more unlike the devil, and for that reason that much more worthy of both happiness and imparting happiness to others. God blesses us, and the more we are blessed the more the devil will want to crucify us. God’s purpose is the blessing. It is the devil’s purpose to crucify. In the midst of these cross purposes we are to acquit ourselves as being, if only in a small way, worthy of God’s blessing. Part of this is or might be suffering the cross. In passing, some might find mediating on the repentant thief crucified, rather than Christ himself, more helpful to their situation.

As pointed out earlier, deception is one of Hell’s greatest strengths. If you feel they are brainwashing you, “judge not by appearances, but by the truth,” not on what people say or what they say people say, but what the honest, objective, moral facts and arguments are. Similarly, do not be quick to assume that because “A” takes place it was caused by “B.” Be thoughtful and consider if it wasn’t perhaps “C” or “D,” etc., that caused “A.” More evils and mistakes are brought about through simple causal errors, logical errors, and mistaken associations than one could ever possibly imagine.

Among the very most virulent and hateful things to avoid which might be brought about through contact with these people are false ideas. For example, rape is not love, yet to a Hell person, who has been deceived by means of certain similarities between the two -- such as zeal and physical contact -- they will believe them to be the same thing and thus the concept and understanding of love becomes quite opposite to what it should be. Likewise, the same can happen to ideas about truth, happiness, religion, fairness, beauty.

Generally speaking, a Godly person knows truth and values first and foremost by reason and principle; an Orkonist or Goomerist defines truth according to what people think or what a particular person thinks. The former decides issues according to law and what is fair and just; the latter by whim of an authority typically based in money and or violence.

It is very rare that one can argue another into the truth. Yet where the truth is present honest, rational and empathetic disputation can be a very good and desirable thing for enhancing mutual understanding. In not a few places in the Gospels does Christ impart his message by means of a logical argument. Yet what is interesting is that as true as what He says is, in the given instance, it will be reacted to differently by people depending on whether they are of the truth or not (while allowing for some shades in between.)

For example, when he says, "Let him among you without sin cast the first stone," those of the truth will imbibe the greater meaning of forgiveness and self-examination, while those not of the truth will have taken the argument as merely a legalistic device that is a social obstacle to their selfish purposes, yet an obstacle they must, under the circumstances, respect lest they be branded a hypocrite. But if the circumstances were different, and the same truth were spoken to them in a back alley by someone with less obvious authority, such "Pharisees" would have no scruple ignoring or stifling the truth speaker.

Logical truth has only as much effect in a worldly society as that society allows it to have; that is to say the effect depends on how much as that society respects and recognizes the validity of logic. Among those of the Truth, logical truth needs no such circumstantial buttress or support. I think fear and irrationality are the biggest obstacles in dealing with the Hell problem. This need not be the case if people would only more desire and be guided in their judgment by the truth. But how to get people to love the truth and be rational, that is one of the most ancient of conundrums.

The moral law is necessary to distinguish between real life miracle and false magic, between God and Devil, between real happiness and false high. And our knowledge of the moral is made all the stronger by our ability to be honestly rational with ourselves and others. There are some people who do not know how to be very rational, or even what it means to be rational. Such people naturally make their decisions based on feelings; which in turn are based on mere images and impressions; in turn processed by overly simplistic inferences and syllogisms.

A small thing can become evil when taken to excess or inappropriateness. But what ought to be observed is that but for the excess or inappropriateness it need not be such a bad thing, or perhaps not even a bad thing at all. And what might be excess in one circumstance might not be excess in another. In addition, the presence of other factors, for example, certain kinds of people or things might make something bad or undesirable which it would not be otherwise but for these others factors present. Moral questions on some occasions then can become a question of greater versus lesser evil, and vice versa. Don't allow Hell to confuse you into thinking all wrong behavior is equally bad, and that if you have habits that need correcting, their own carrying on is therefore excusable. I am aware that sometimes in books, music and film there are things expressed which don't always reflect the best morals. In making a plea for better morals here, I would not recommend censorship or eliminating such works. Yet on the other hand I would suggest that such works be not indulged over casually; nor should they experienced or performed in a location or circumstance which unnecessarily and selfishly ignores the moral sensibilities or sensitivity of others, thinking particularly of children and animals (where unusually loud music is to be played for example.) We must be able to think and express ourselves freely, yet this does not mean we can afford to be arrogant and completely insensitive to the feelings of others. In most instances, there is really no excuse for that, and there is usually a way of accommodating both parties if the problem is approached in a reasonable and fair-minded way.

The plain life-style and solemnity of the Puritans, Amish and Orthodox Jews makes sense as it can protect against being made fool of with luxuries; which a devil will characteristically do. But it is not the luxuries themselves, necessarily, which are wrong, it is how they can be used on a person, or whether they are used extravagantly or in excess. In this the Puritan, Amish or Orthodox Jew may possibly be in error by blaming the bait rather the trap and the persons placing it. Yet sometimes Satan will abstain from using certain luxuries, clothing, certain humor, etc. as snares. These things will return to be seen as harmless, only later to be taken up by him as bait. Another argument in favor of the austere approach is that if one can't do or enjoy a thing the right way, and without some stupid devil interfering or meddling, your better off deferring it -- even if that means until the next life. Such an attitude shows the most respect for whatever, in the given instance, is thought to be desirable.

If you are someone who has already been taken in by these spirit people in a serious way so as to implicate yourself, the first thing you need to do is stop kidding yourself about not being guilty because you mean well, or "pseudo-Jesus said it was ok," or "I didn't know what I was doing," or "I was forced to do it." While these kinds of childish excuses might well mitigate your offense, they do not absolve you of guilt. Start by seriously waking up to what is going on, stop cooperating any more with these people, and begin to take responsibility for yourself. Otherwise, you are not fooling anyone, least of all the people of Hell, and, as always, the more guilty you make yourself, the easier it is for Satan to take over, and control your life. Repentance of sins, being honest to others about what you did or were a part of, perhaps turning yourself in, will do wonders to help cure your circumstances. If you just go on kidding yourself, you will only make things much worse, not better. Remember that sins can be forgiven, and there are extenuating circumstances which makes the compliance with someone raping you less culpable than it might be otherwise.

Which brings up another point. It is important to note that sin implies a literal demon,⁵⁰ because ordinarily the vast majority of the people will not have made themselves so wretched as to reach such depths of feelings of guilt as an age old demon has. Our own feelings of sin stem more from our contact with such people, and not fully disassociating ourselves from them and their master, and in this sense, sin is only known by our contact with that much darker and willfully unnatural community. Otherwise our ordinary faults, mistakes, and foibles, if not an egregious and heinous sort, would not bring up the notion of sin, except perhaps as an admonitory concept (presumably arrived at by induction.) Where else after all are you going to find the most guilty people? And how bad really are any one of us compared to them who may have been around for centuries or more, and unrepentant?

In dealing with literal Hell people, one must be prepared to deal with the most arrogant, obstinate, bullying, remorseless, violent, irrational characters in the world, and until you have actually dealt with them no words can adequately describe to you what these people are really like. Be therefore prepared for the unexpected. The worser and more crafty ones very much make it their business to surprise people.

Often Satan's or an Orkonist's "Fee Fi Fo Fum" doctrine is all he needs to get others to bend to his will. It is well then to remind one's self of the apostle's wisdom that "perfect love casts out fear." One can get through so many things, if love is present. Examine yourself for how important love is to you, and how you best are serving its call in your life. If you or someone is frightened, remember it is a person, a creation -- not God -- who is causing the problem, and that sooner or later this person will have to take the day off, amuse themselves elsewhere, perhaps go have lunch, etc. Even Satan or a Satan, as powerful as he is or might be, is only a creation. Seeing them in this practical and realistic way helps to take away the mystique of fear they might create for themselves. Remember as well, that when fearful, fear is being believed over reason, fairness, gratitude, and love, and this need not at all be the case if one chooses not to make it so. If one gives into the fear, bribery, strong-arming and other manipulation of and by Hell people, the claims of behaviorism become a self-fulfilling prophecy.

In combating evil then, always think "WHO is doing this?" Where was he (say Gomez or Simon Magus or Archimago) born? What was he like in high school, etc? How did he first become involved with spirits? Is this person, for all their presented importance, older than the moon? Who are his father and mother? Don't let Hell set the terms for reality. It is part of their technique to disorient you and shake you up. When dealing then with an immediately present or imminent attack ask yourself what exactly is going on. Try as best you can to describe your circumstances and surroundings to yourself. What date is it? What is the temperature? How is your appetite? Is there a prior history to the Hell originating experience or experiences in questions? Asking questions like this will help put whatever is going in perspective. Use common sense. A spirit person has no more right to break into your home any more than anyone else does. Whatever grand appearance they might put on, don't let them use this as an excuse to violate common sense, let alone your God given fundamental rights.

Don't judge or worry about judging what happened to someone after they died, say an odd acquaintance or well known person. It's not for us to judge, nor is there any profit in doing so. On the contrary we could (in many instances at least) do ourselves great harm in assuming so and so went to Heaven or to Hell; when in point of fact we don't really know, and spirit people, the vast majority of the time, cannot be trusted on such matters.

There are times we feel better mentally and or physically as to be able to suffer something than at other times. It is helpful then, when under attack, to think of the kind of circumstances in which the suffering we now undergo, would not cause us as much pain if we were in that better mental or physical state. When Hell actively, physically and directly attacks, one should view what you are being assaulted with as a disease, which although it touches us, we are not a part of it, at least as long as we are making a sincere effort to behave rightly.

With respect to individual pains, try to identify and define what it is that is bothering you. Use a kind of Cartesian or analytical method of identifying the problem, and then analyze it, that is break it down into as many of its simple elements and possible causes. The intelligent understanding of what specifically ails us, or what we are specifically threatened with, go a long way toward our successfully dealing with these as problems.

Here is a list of possible pains a person being attack by Hell might go though, bearing in mind that they might be suffered in a combination or combinations.

* Ask what kind of pain it is? 1. Physical, 2. Emotional, 3. Psychological, or 4. some combination.

* After this consider as possible diagnoses:

- a. Outer darkness syndrome (perceived abandonment by God)
- b. Emotional dehydration
- c. Intellectual dehydration
- d. Despair
- e. Mental agitation, confusion: doubt, uncertainty, disorientation
- f. Loss of self identity. Disorientation of self
- g. Physical pain, as say from a wound or illness
- h. Jealousy, envy
- i. Loneliness
- j. Rejection
- k. Embarrassment

⁵⁰ See Genesis 4: 6-7

- l. Anger, rage
- m. Extreme fatigue
- n. Loss, particularly of a loved one
- o. Fear
- p. Thirst, starvation
- q. Helplessness of thought while in physical pain
- r. Defilement, degradation
- s. Extreme stressfulness, impatience, agitation

Having identified what might be hurting you, you might, being honest, ask yourself questions such as:

1. Are you yourself doing anything wrong to hurt someone in a serious way?
2. Is your own attitude possibly a selfish, carnal, egotistical, faithless, ungrateful?
3. Could your attitude or feelings be something implanted on you by a demon or demons (i.e., demons as described in this writing)?
4. Is the problem really so urgent as it at that moment seems, or could actually suffer it longer if you reflected more intelligently about it?

Most of the pain Hell causes is due to demons and sprites. There are so many ways a demon or sprites can hurt you, and there are as many different demons as people that it would take a long time explaining how one might deal with them. Here, however, are a few suggestions and expedients.

1. Calm and regular prayer, including saying prayers for them perhaps. It need not be anything elaborate. A simple “God make me good. Keep me from foolishness,” “Thanks be to God,” “Lord have mercy on me a poor sinner,” on a regular basis, I find, will work fine.
2. Try to make them feel what they are causing you to feel. It’s their own problem after all.
3. In the case of some sprites, if you grab hold of them and hold on to them long enough you can drain them of their energy.
4. Sprites in certain instances will sit on a person’s head. One can sometimes get rid of what is bothering them by removing such a sprite.
5. Demons and sprites commonly come into a person through the back of their neck. If you feel the back of your neck, one sometimes may be able to grab them and pull them out.
6. The five pointed star, mentioned previously, is sometimes drawn on a persons forehead. You can get rid of this by simply rubbing it off.
7. One can usually speak to a demon or sprite that has invaded them, and there are instances where you can politely persuade and argue them into leaving. On the other hand, one can’t always be sure in a given instance that a given demon is not deaf, or else unable to speaks your own language.
8. Certain spirits are allergic to things like incense, tea, vinegar, tobacco. This kind of chemical remedy, even so, should never be viewed as a long-term solution, but they sometimes help.
9. Loud noises: machinery, music. Again, as with no. 8., only as temporary solutions. It is interesting to note, that various cultures around the world have traditionally used bells, horns, and small explosives to chase away demons, and these methods often still work very well.
10. In certain circumstances of justified moral outrage and indignation, one can violently expel a demon. On the other hand, there are instances when an empowered demon, or fiend, will cling on to you regardless of any amount of moral and physical pressure you place on them. A sorcerer or warlock can make the demon deaf, duped, or doped up, or there may be other distractions which make it difficult to rebuke, cast out, or repel a demon.
11. If a demon is trying to get you to think thoughts of murder or blasphemy, you can “split their head open,” by turning their own thoughts on themselves. How exactly this works, I leave for a person to figure out for themselves, as it is not easy to explain.
12. Some particularly filthy demons cannot take frightening spirits, so that amusingly enough it is possible to actually scare certain spirits by talking about things like “true” life ghosts, e.g. Borley Rectory, or by reading well done ghosts stories, like those of Le Fanu, Beirce, Blackwood.
13. If the sprites you dealing with are not too bad, you can get them to treat you better if you read fairy stories and folk tales to them: Joseph Jacobs, Crofton Croker, Andrew Lang, Brothers Grimm, etc. But as always, avoid making it seem as if you are welcoming them into your presence. It should be noted that Hell uses such people, and joking simply to give itself a benign appearance. While some sprites or little folk, might not themselves necessarily be so bad, they are usually paid, forced, or fooled into assisting Hell, and it is not usual for both demons and sprites to be acting while drunk or drugged. Such mischievous sprites, or little folk, should not be confused with “goons” or devil sprites who are typically rotten little monsters and murderers (though granted ones not undeserving of real pity when you consider who they are enslaved to.)

14. Shaking one's head a certain way, while holding your hand to your forehead, will disrupt certain tiny sprites that might be sent into one's head -- bizarre or ridiculous as that sounds.

15. Witchcraft works best in stagnant air, and electric fans are frequently effective in thwarting its efforts.

16. A good, healthy sneeze can rid one of demon inside a person, and this will possibly help explain the attraction of snuff in earlier times.

17. If they incessantly bombard your head with offensive thoughts, speech, or images, repeating the word, "eternity" (or if you prefer "infinity") over and over again is helpful to offset the attack: the idea being that it reminds them that there will be plenty of time for someone to get around to punishing them for their crimes, plus, the notion of eternity, if focused on correctly, will drown out any other thoughts they are trying to engulf you with (inasmuch that, aside from God, nothing is greater). "Cast out evil," said repeatedly like "eternity" can also be a good spell breaker. By saying "cast our evil," one is assuming the greater power of God and his goodness over who or what ever forces oppress you, so it is not necessary to say "God , cast out evil;" since who but All Goodness would be implied or invoked by such a statement? At the same time, peculiar as this might sound, say "cast out evil" with a view to being purged of your own bad tendencies, faults and habits, as well as being rid of the spirit person attacking. If the devil is persistent on being present command that he say "cast out evil," if he will not, and he remains after being told to leave, then he will be defining or damning himself as evil.

18. Under some conditions a person will rather just think about what ails them without, at the same time, thinking that it is a demon causing the problem. This is only understandable and to that extent permissible as one pain can be extreme enough without the added distress of having to realize what is the cause of it.

19. I have found that I have been most vulnerable and susceptible to their tricks, and deception when just waking up from sleep, or within 15 to 30 minutes after waking up. In this period of time, I could be made more prone to anger, doubt, feelings of defilement, false reasoning, -- all of which would to a not insignificant extent be caused by the presence of a demon, accompanied by the manipulation of a sorcerer. If you react badly after waking up then (say, for example, they got you to swear) don't be too hard on yourself, and wait the 15 to 30 minutes to collect yourself.

20. Say to them: "You think Satan is God." By doing so you can catch them in their contradiction.

21. If you are being physically tortured, do your best to keep balance and harmony in your body, while perhaps thinking on the infinite in his or its various known forms.

In their invisibility, swiftness and cunning, demons can often have the advantage over us, yet they are significantly weak and vulnerable in at least two ways:

1. By doing wrong, they, like anyone else, are still hurting themselves. And to the extent they are given to great evil, it manifests a wish to kill themselves.

2. By doing evil -- in their extreme way -- they are working for someone completely filthy (a warlock, Satan). And in turn, by doing this they degrade and harm themselves all the more by submitting to the will of someone who is even more filthy than they are.

Demons can be persuaded, say to leave a person, but a sorcerer will (typically by means of some kind of threats and if he is well enough established financially and otherwise) usually be able to keep sending the demon (or another one) back in; so that mostly, if not always, they are more attuned and answering to him (or another powerful spirit person) than to others who would (instead) tell command them to do the right thing.

If they are sufficiently near, one can chase away a spirit person by striking at them with a stick, or throwing something at them. Hell Spirit people usually don't like fire, and focusing on a flame can sometimes disrupt or break certain spells, as well as being useful in chasing a spirit off. Of course it goes without saying, care and safety are essential whenever using fire under any circumstance.

When a warlock has had me surrounded by very frightening spirits or ghosts, I will sometimes have said to such spirits, "Are you doing the right thing?" (If not "be gone" or "get lost") or else "Do the right thing, you shouldn't be bothering people," or words to this effect. It is important to remind spirit people that they, like anybody else, have an obligation to "do the right thing." And if you have the courage of your moral convictions, and stick to your guns, you can sometimes get them to leave you alone. Similarly, tell people from down below to pray for their victims; "die to self" live for virtue; think of making others happy as a way to make themselves happy. Tell them things like, if they can do the right thing then God is still, after all, with them, and the more they can do the right thing the more God is still with them. Naturally, this does not mean that all will listen to you, yet it is often necessary that you have given them due notice and warning of these things.

Although some ghosts are pretty frightening, and can appear like personages from a timeless, shadowy void, don't forget that they are still people. I have ridiculed such by calling them things like the "ghost of Frankenstein," or "the inhuman fiend," and often this kind of mocking is sufficient chase off such dreadful presences. Some nights in which I was attacked I

might turn to humor. One occasion had a hooded monk looking through a window right next to the bed in which I was lying. More annoyed than frightened, I asked him why he didn't make himself useful, and run up to the store to get a six-pack.⁵¹

Spirits are not without a sense of humor and a joke well placed can be a great way of breaking the spell of fear. Washington Irving's story "The Bold Dragoon" brings this out very nicely. This said, again be careful and joke sparingly, as such tactics can be easily used against you, by making it seem as if their tormenting of you or others is itself only a joke. This is not so true of ordinary demons however, not usually being all that bright, they are not likely to turn your jokes on you.

As a rule, do not under any conditions be seriously frightened unless you at least clearly know who is frightening you. If they say you must be afraid, say to them, "I under no circumstances will allow myself to be frightened unless and until I know clearly who and what you are." Don't assume that because someone lives "upstairs" physically and glow in radiance that they are necessarily better. There may be someone higher than them, or else you might be "higher" than them in certain significant ways (such as moral character.)

Every person is potentially special and important, no matter how many people. It all depends on whom one looks to as authority. To Hell a person in the crowd doesn't matter. To Heaven the fact that they are one of a multitude does not detract from their importance as an individual. Again, it much depends on one's perspective on the matter. A person's actual meaningfulness is based on God and Truth's standard, not the world, other people's standards, least of all fallen angel's or the people of Hell. Though in individual circumstances you will feel quite otherwise, normally, one can't want to be too hard on these people since they are already, for all their cockiness, so miserable as they are. Resist then intelligently, know what part of them can actually be harmed, size up their strengths and weaknesses, and don't think that just any kind of striking back will force their retreat.

While it is well to be indignant and combative with demons and sprites, at others times one just has to bear these things patiently, suffer them, and "bear one's cross," with a mind to thinking about one's own sins. Some spirits will not be too hard on you if you show yourself tolerant and understanding of their own situation. However, be careful not to allow yourself to be *too* friendly. One can make politely, yet firmly, clear to them, that they have no right being in your home, let alone attacking you. At the same time, they can use your own rage against you. On one occasion in which they (in cooperation with "regular" people) were literally trying to murder me, I was constantly reminded by them that "they have nothing to live for;" that there's no amount of my threatening or insulting them that is going to make their situation any worse than it is, and my being angry only incited their fury the more. What I did then was to calmly tell them that I was sorry about their situation, that they were wrong, and that what they were doing wasn't going to help anything. The remainder of the time I spent grappling with truly excruciating physical pain, while meditating on Christ's passion and the Seven Last Words -- all of which, for three to four hours, proved very effective and helpful in strengthening me in that hellish circumstance. They had said that if I insisted on being a Christian they would increase the torture all the more. Yet it was blatantly obvious to me that no physical pain was worse than the worse degradation of giving into them.

In most instances, it is important to be compassionate and fair with these people, and in a sincere, not phony way. In fact, be self-sacrificing, forgiving, and giving as best you can, but without being taken in by them or compromising first principles. Be more concerned with your own faults and misdeeds, and behaving yourself towards others better than they might behave toward you. This doesn't necessarily put your petty wrongs on the level of heinous evils of others. Nonetheless, your concern for your own wrong doing should be more great than your concern over the wrong doing of others -- at least the vast majority of the time. For one thing, one can better help one's own sins than that of others. In addition, the worst people do us the most harm when they can get us to be more guilty.

If you prevail over Hell people in their attacking you, you are actually helping them, though needless to say they will not necessarily appreciate the fact. Some Satanist or Orkonist might claim that if they keep to themselves, there should be no need to blame them for anything. As a matter of respecting adult choice, I (for the most part) agree except that I don't believe Satan keeps to himself, even if some of his followers are willing to do so. This said, I see no reason why those Satanists or Orkonists who can keep to themselves, don't commit crimes, or force themselves on others cannot be respected in their rights and beliefs.

⁵¹ One interesting thing about the film "The Exorcist" (1973) I recall is how it very much shocked and frightened people when it came out. I was effectively a child at the time and myself had no desire to see it -- yet not being necessarily for or against others doing so either. Years later, I still hadn't seen it, as I imagine others didn't for the same reason; because once I'd heard the basic synopsis it didn't seem necessary. Watching some of it in the way of clips this passed weekend only confirmed this surmise. I don't mean to say therefore that the "Exorcist" isn't a good film, but when it comes to the graphic and explicit, you know, I'd just as soon not. But more to our point, how does "The Exorcist" stack up and compare to real life? While I like dramatically how the story is resolved in the priest's sacrificing himself at the end, it is worth noting that you cannot medically prescribe for a fictional situation. So that what in the movie seemed insurmountable, in real life circumstances given the presence of more rational, intelligent and inspired people might be less so. For one thing, a given devil is a person like anyone else -- who was born and has their personal history. Consequently, consider what difference there is to seeing them in this light rather than as some religious, mythical, or cosmological abstraction. At the same time, they themselves are sick people, medically speaking, and this is another significant aspect to taken into consideration when it comes to sizing them up. Also, spirit people, like regular people, and as individuals are different. The magician, as rotten a devil as there ever was (or as I heard of or knew), for example, forbids swearing like they have in "The Exorcist;" because he himself, and in his own time, has had to hear so much of it. Things like the shaking of furniture, lights being turned off inexplicably, being held down physically by "demons," and having living apparitions enter your bedroom I have experienced and seen myself, and again if viewed a certain way can be ridiculed. However, this is not so easy to do if you are half asleep in bed; in which case you are more easily frightened. So that in all, more common sense and perhaps a little bit of humor will more likely go a much longer way than invoking "The Father, Son, and Holy Ghost" in sacred ritual. This is not to dismiss or make light of ritual, but each thing in its proper place, and just because you respect such things doesn't mean a spirit person has to. And to realize this is simply to apply common sense.

The above are, for the most, part stop gap remedies, for after all, life for most people is going to involve conflict with Hell on some level or not, whether or not they are actually conscious of the fact, and its manifestation is not always of the "magical" sort. And where overt witchcraft is used, keep in mind, one's real problem is not really the demons or sprites, but Satan, Hell's agents, sorcerers, warlocks, and the regular people who order or pay for these things to go on. There is then no stock, all-purpose method of dealing with Hell. Their relentlessness at causing suffering to others is no myth. It is best to keep moving, in an orderly fashion; to take up different tasks and interests one might in an ordinary day pursue. The more different subjects and endeavors one can occupy one's self with, the harder time Hell will have in keeping pace. Hell is quick to adapt, and will have counter measures for one's own counter-measures. Do therefore be prepared to have counter-measures for their counter measures. As devils will inevitably concoct new ways to attack free people, free people must be correspondingly creative and innovative in responding.

The minds of Hell people are not in reality, yet their actions are, at least these actions affect us so. Now it is true if we were truly refined in our faith and virtue their actions would be less real to us, we could choose to make them so, and we would therefore have more power to ignore them. But few are this perfect, and that we potentially have this power for greater virtue, should be not allowed to be made excuse for the very extreme behavior of these people.

Orkon and Goomer people, for all their often phenomenal wealth and fantastic power are just low down criminals, and a person of faith, who sincerely tries to do the right thing, has authority over any of them. This is not to say that a given Satan will necessarily recognize that authority, nevertheless the more a person is strong in faith, courage, love, charity, compassion, reason, wisdom and innocence the more they will legitimately be able to put that Satan and his people in their place. If you can do nothing else, endeavor to always find virtue in your situation as best you can: avoid peevishness, cowardice, self-pity, laziness. Regular work, staying busy, getting something done, will always recommend themselves as a ways of making best use of your time and avoiding of trouble.

If things get to be extreme, it might help to think you are in Hell, i.e., things aren't as they are normally. Make the most of this contrast, keeping in mind that if things were well and good before they can be well and good again if only you will acquit yourself with faith, love, courage, virtue. Though others are brainwashed now, the day will come when they will see the truth once Hell's storm has passed, or else they will be somewhere where they cannot bother you. If what you are going through seems to be your *darkest hour* then say so. And if it actually is your darkest hour, think of how others bore theirs.

Some seem to think that if they give in to misbehavior they will only miss out on the glories or true happiness of Heaven. But what they don't realize is that it is not as simple as that. The further one is away from Heaven and doing the right thing the more easily is it for Hell to attack and possess them. Humbling one's desires for happiness will not, of itself, serve as a substitute for faith and trying one's best to do the right thing, if one wants to avoid and fend off Hell's attacks.

We invariably feel frustration and disappointment when we seek good in the wrong place or places, and to see Life through Hell's alternative reality is what causes us most to feel fear and discouragement. In air combat it is a well established rule that having higher altitude than one's opponent can be an utmost decisive factor in the pilot's defeating him. Take then the high ground in terms of defining reality by being moral and rational. The unity of all knowledge cannot be in us but only in God. Yet we must be circumspect therefore in our ideas of God, and, in addition to reason and morals, the one way we can tell God from Satan is the cross. When we see innocence suffering cruelty that is a sign of God to us. That victim should be protected, rescued and saved. Christ has already suffered for them. What a disgrace and a shame it is to us to allow extreme injustice and cruelty to take place, and be indifferent and unmoved by it! To be thus unmoved and indifferent is like not recognizing God. We know therefore that perpetrators of or accomplices to such acts cannot be of God in their behavior.

Hell is falsehood, and the road out of Hell is justice, compassion, and truth. Let us with spirit pray then, "Lord, Deliver us from all that's phony!" Infinitely better it is to be tortured a million times over, then to have "health" and "wealth" by cooperating with the ruthless murderers of children, the innocent and, yes, the admittedly not-so-innocent. Infinitely better it is also to die free in trust of God's beauty and hope then to live life a slave to worldly power: to suffer in anguish for love and truth than to continue to abide in fear and illusion.

For myself, I was born happy, and will ultimately *choose* to be happy -- as I originally am -- regardless of what Hell throws at me, and it is mine, as well as yours and others right to do so.

I believe very deeply that a truly mature person should see themselves as holding off Hell, like a soldier, to protect the innocent, to protect Heaven from having to be bothered (whether or not it is correct to see Heaven needing such protection.) Be a good father, son, brother or, a good mother, sister, daughter⁵² and not just to your immediate family, but to all. Help others, stand up for what's right, and in these ways get through this life with something to be truly proud of. While wisdom speaks of deferring happiness, some Christians have the idea that this includes deferring virtue and morals as well. "Be perfect as you Father in Heaven in perfect."

In Conclusion

"Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment."

Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

⁵² 1 Timothy 5.

He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'"
~~~~~Luke 16: 27-31

"...and right with that ich wakede,  
And called Kitte my wif and Calote my daughter:  
'Arise and go reverence Godes resurreccioun,  
And crep to the Cros on knes and kusse hit for a juwel,  
And rightfullokest a relic, non richer on erthe.  
For Godes blesside body hit bar for our bote, (redemption,)  
And hit afereth the Fende, for such is the mighty,  
May no grisliche gost glide ther hit shadeweth (where it casts its shadow.)"  
~~~~~William Langland, *Piers Plowman*

There is apparently a kind of mechanism in the human condition (in its fallen state and under the influence of Hell) by which an individual on a given day will be saddled with great misfortune -- misfortune goes the round to all -- and it is unloaded on them without any particular reason, other than perhaps that it's "their turn." This could and does seem to happen to just about any and everyone. Notwithstanding, the more powerful, wealthy and or important a person is, materially or otherwise, the harder they are likely to "get it" if they get it. Exceptions to this, might be people protected by Hell who seem to get away with murder, but who, nevertheless, are people who are ultimately the least protected of all because of the debt they accumulate securing Hell's protection.

Pure evil does not exist, where there is evil there is some amount of good, even if only in the sense that existence itself is good.

The main causes of evil I think it is fair to say are:

- 1) Individual sin or guilt, and individual lack of responsibility
- 2) Collective sin or guilt, and collective lack of responsibility
- 3) Hell's influence, deception

But for these three things we would be naturally happy and good.

It is common, particularly in this day and age, to point to nature and say evil is natural. Yet if one considers the matter more closely, I personally believe that what we see as defects in nature are the results of Man's fall, its repercussions for the whole, and mutations brought about by evil. Evil does not exist in nature, but in a person's will and desire. Cruelty in nature, for example, is ultimately preventable, at least in theory, by the "direct" presence of God and or rule of man on the earth through reason and compassion. Even if, for some reason, this view proved incorrect, it is easy to see that universal belief in it as a truth could only make living conditions better for every one, including animals. Moral and Rational correctness are like correctness in architecture or engineering. If things are done "right" they will "work." If things are done wrongly, they will not. Although in our materialistic times people are lead to think human beings don't really matter in the grand scheme of things, the truth is it is the destiny for any single one of us to be as important as gods if we would but serve God, love our neighbor, have faith and do our best to do what is right.⁵³

God shines his sun generously on both the good and the wicked. Sometimes we are given to wonder why this is so, but in any case it is something we must accept. Even though on occasion it might make God seem unjust and aiding evil, it would be foolish to interpret it this way. We ought even go further and never grudge others happiness, but grudge only specific, and very specific, wrong doing if applicable or called for. In this same vein, where there is injustice and wrong-doing, we should look more so to halting or removing the offense rather than blaming or punishing the person.

We are a part of the universe, and to that extent the universe is in us. God loves the whole, and parts can't simply just be eliminated that don't fit. That would not be the way of the true artist, let alone the ultimate artist. Parts must be reconciled to all other parts: hence pain. Yet by following God's will we can over time become part of his plan for harmony He has in mind, and thereby avoid worser pain, and enjoy greater happiness. The devils are our cousins, and we and they are each part of the greater whole of humanity. Our avoiding them does not by itself necessarily or permanently solve the problem of their presence in our lives. We must act according to God's way, with faith, love, patience, courage, charity, morals and reason, be willing to embrace suffering rather than do wrong. In this way, then can we ultimately escape the scourge and hurt caused by devils. But until the process is complete, until the tares are somehow separated from the wheat, we suffer their guilt along with our own; we suffer their pain along with our own pain.

One of the objections I have heard is, if what you are saying is true, where is God, where is Heaven, in the midst of all this?

⁵³ An interesting case can be made that death itself is unnatural, and that all instances of it are the direct or indirect result of deliberate murder, in turn originating with the willful act or reckless negligence of someone. For example, say someone is struck by lightening. It could be argued that because they or someone else was careless in allowing them to be exposed, such "allowing" was based on certain free will choices made, which in turn arose from other choices. While this interpretation is perhaps reading too much into an event such as "death by lightening," cases of a person dieing from an illness are more obviously a result of people's choices. Having said this, I do not insist upon this argument, but merely offer here it for reflection.

In asking such, do they mean to say if these spirit people had not shown up they would have no reason to believe, let alone, be grateful to God?

Some of the reasons one is not likely to encounter visible spirits from Heaven is that Hell routinely sends out spirits disguised as people from Heaven, and a person is usually hard put to know which is which. At the same time, Hell can (under certain circumstances) do things to people from Heaven or Purgatory who try to interfere with their activities. This is not to say that people of Heaven could not fight the back, but there are apparently certain rules that must be adhered to; such that it would perhaps seem like bullying if Heaven intervened in an open overt way. I personally suspect that Heaven probably could get rid of these people in a particular circumstance, but does not do so because it would be giving Hell the attention it desperately seeks, and, by doing so, only encourage its bad behavior all the more; for you see as much as they regularly hide from us, not a few (or else a very powerful few) of them are fanatically obsessed with getting attention.

As well, it can well be argued that too frequent familiarity with regular people would often breed contempt by regular people of people of Heaven; so much is the world under false-Pride and Satan's influence. We see this for instance in how some genuinely wonderful and beautiful people are treated here on earth. On not a few occasions, Hell (using its own people in disguise) depicts the people of Heaven as cold, snobbish, unfeeling, self-righteous. The reality is the people of Heaven are like thoughtful and caring parents and will do what they can to help us. But the fact remains, God, in his unfathomable wisdom, does allow these things to happen, and we must ultimately avail ourselves of His wisdom, grace, and truth to get through them. On the other hand, there are times when Heaven *can* and does help us, but only insofar as we are capable of keeping up the fight ourselves, much as was required of the colonists in the American Revolutionary War till the arrival of the French.

Hell can make the most good and most beautiful look bad, without exception -- and that includes God himself, and to the degree a person allows him to do this, the more successful he is. Typically, Satan will blame God for evil, but the truth is God is incapable of evil. In Job, God allows Satan to do evil, but does not will him to do so. God can and does allow evil. But He can also override it. To do evil goes against his Being, see for instance *Wisdom*, 1:13-16 and 1st John 1:5.

Some Church Fathers have even argued that God does not even know what evil is; as it is useless to him. God is and can only do good. No good comes from evil. Evil only comes from sin, error, irrationality, disobedience, and Satan, not from God. It is wrong therefore to say Good comes from evil -- ever. Any and all good that occurs ultimately comes from God. If God brings good out of evil circumstances, it is simply his will, and goodness, bringing the good out of what good of his is already there. Evil as such has absolutely nothing to do with producing good. Evil, by definition, is the absence of good. Good occurs solely and purely through the will of God. God does not react or answer to evil, it is simply his will to bring good where He wills it. Really it is his absence that can actually be considered evil. The idea that he is the cause of this absence is one simply difficult to maintain when we see the extent to which ourselves and others fail to do what is right.

God is not frowning authority: a giant, sadistic ogre. Rather he is unassuming innocence: a child born in a barn. Act then toward God as you would, as a loving and responsible person; as you would toward the innocent; with perhaps this difference: recognition of your failings, and limitations of your wisdom, and the inferiority of your status.

God is in the upholding of truth, justice, mercy; the innocence of children and animals; the examples of heroes and martyrs; the order and beauty in nature, the harmony in true music, poetry and painting; the wisdom of sages; the joys of lasting love; and life itself. The Kingdom of God is within you, and within others, and one's doing their part to bring it about in this world, while preparing to meet it in the next.

If down below can influence us, we have the power to influence down below. Indeed as believers in Love and Truth *more* power. Fighting Hell is fighting slavery and tyranny. Indeed, it is fighting the most formidable of all slaveries and tyrannies, and to lose sight of this is to lose sight of our freedom. It was with such a concern in mind that St. John of Damascene wrote: "The Son of God became man [that]... by calling us to the knowledge of God [He] might redeem us from the tyranny of the devil, and might strengthens us and teach us how, by patience and humility, to overthrow the tyrant."⁵⁴ To surrender to Hell and fear is to ultimately surrender all that's good, and think how others have fought and given their lives for far lesser causes. If there are to be military expenditures, why not such as will go towards fighting these (whether physically above or below) who truly, after all are mankind's greatest enemies? If we have not as yet the technology to track down such virulent enemies and apply such military force as we are capable, then why not begin to explore, research and develop the possibility of doing such?

We all then seek good, yet our idea of good is different, hence we have conflict. Yet if the good we all sought was the same there would be less conflict. It is reason, love, and morals which allow us to find harmony and unity in diversity. And if we really knew the truth, above and beyond reason, love, and morals is God. But this is truth for us only if we see God through reason, love and morals first. "By their fruits you shall know them," that is assuming what you know is based on a clear headed, honest and rational assessment of the facts. Satan, after all, is a clever imposter. Without reason, morals, and common sense, backed up with courage and persistence, we could obviously be deceived from knowing and recognizing who and what God is. It is the absence of these things, in the final analysis, which makes us the slaves and chattel of spirit people.

⁵⁴ *The Source of Knowledge*, Part 3, Ch. 4. Eusebius (X.4) quotes a quite beautiful hymn of the early church in which Christ is referred to as a tyranicide.

Rationality, honesty, and a compassionate morality then are essential to our greatest unity, and to this extent are very much part of what give us our greatest strength and protection from the despotism of powerful and arrogant spirit persons.

Finally, I think it is very important to emphasize, one should never think that devotion to God is only needed to ward off Hell and its influence. Rather God is what we most desire, the greatest happiness of others and ourselves, the infinite in others and ourselves -- that is, if we think and feel morally, rationally, aesthetically. In very real, down-to-earth, practical terms, Hell has nothing to do with God. Its presence in our lives is merely incidental: a state of things or way of thinking arising out of the immoral and irrational choices of others and ourselves. If there is Hell in the world, it is only because people are freely choose and or permit its presence.

To not know and appreciate this is to risk being among the greatest of fools -- and much worse besides.

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APPENDIX A

Spirit People Primer or "Spirit People for Dummies"

1. Generally speaking, spirit people are separated from regular (flesh and blood) people by a physical and moral barrier that science has as yet been unable to properly explore and explain. Whether this division is a natural one, so to speak, or the devising of some certain person or persons is also unknown as such.
2. As known in this world, those spirit people who have power over regular people, are, in truth, nothing more than rich and powerful criminals; who acquired their status through assassination, murder, torture, robbery, terror, slavery, sophisticated manipulation. Some see such people as representing God and Heaven. Others see such people as more or less a manifestation of Hell.
3. Spirit people, like regular (i.e., flesh and blood) people, generally need money to do things in this (our) world.
4. While such as persistence is a virtue, the presence of one virtue, however so excellently possessed or displayed does not absolve the person of requirement of possessing other virtues, such as common fairness and moral decency for example.
5. No spirit person is inherently better than any regular person, at least we would not know them to be such, except insofar as they displayed both higher moral character and perhaps, but not necessarily, intelligence as well. If you encounter a spirit person then, know that you should in no wise allow them to treat you any differently than how you would let other people treat you. For example, they have no right entering your home without your permission, let alone your body -- just as with an ordinary person. Know also that even the most vicious regular person is a lamb compared to the most vicious of spirit people, and as a rule spirit people who are notably vicious are exceedingly more vicious than any "regular" people are or otherwise could be.
6. Even the worst and most sickening and hideous monster of a spirit person can have people working for them who are genuinely likable, attractive and or awe inspiring (at least to the unreflective or undiscerning.)
7. Even the worst and most sickening and hideous monster of a spirit person can appear as if he or she came from Heaven, that is depending on how well a person is able to tell true from false.
8. The types and character of spirit person one might find oneself dealing with is in large part a result of the moral, and intellectual caliber of the given community they live in. So the more depraved society is the more it is going to attract the worse sort of spirit people. The more well-behaved and responsible society, conversely, will have less of the worse sort around, and more likely the good kind of spirit folk.
9. As a general rule, contact with conversant or else visibly manifesting spirit people is something that should be discouraged and turned away from. An exception to this, however, might be when a meeting is brought about in an open, unthreatening, and above board manner, between such spirit people and educated and intelligent "regular" people who are intellectually and morally competent to deal with them.
10. Spirit people respect religion no more no less than regular people do -- which is to say variously and differently.

Additional Remarks

On The Power of Lying

There is this sort of understanding that times change, and the public taste changes. This assumption is true as a practical matter of course. Nonetheless, what many people fail to appreciate is that such changes do not always come about through voluntary informed consensus, but perhaps instead through manipulation, deception, disguised assassination, all of which is then foisted on us as consensus. Whole cultural eras can be formed and created by such means, and anyone one of that ill founded era's "beneficiaries" might never know exactly why they so prospered (compared to say another), though they might have a vague suspicion if they were honest with themselves and really thought about the matter. Those who go along with the aforementioned deceit and underhanded dealing will be rewarded with wealth and status by the criminal perpetrators, while

those who don't will be shut out and denied their basic rights. Now if you happen to be one of the latter and go to the police or other public institutions to complain about your mistreatment, what they (in effect) might typically say is that they can't help you because you are going against consensus.

How can one help but continue to be aghast and astounded by some people's obstinate irrationality and willful blindness, even among well-educated people? "Hear no evil, see no evil, speak no evil."

Yet others seem to say "if we all lie and we force our will on others then what we say is true." The truth, such people seem to maintain, is what one says it is, no matter how much one lies.

One reason for such attitudes is, I strongly believe, the influence of spirit people, so that I think it is worthwhile to list some of the devices and methods certain spirit people have at their disposal to promote such indifference to and resentment of real and intelligent thought generally. Some of these things are somewhat hard to describe because they have no clear and evident parallel in ordinary experience, but we'll try.

1. Spirit people through their machinations can manipulate people and circumstances so that they can create the impression that they control things, and when they can get people to believe such impressions they then actually do end up controlling things.
2. Certain spirit people seem to have knowledge of the future and can predict events. It may even be true that they do have such knowledge and can actually predict things. Yet even if one can be said to predict things, it does not necessarily follow that they are wise or know what they are talking about. The same is true with respect to very private knowledge about your past, perhaps reminding you of things you thought were known "only" to yourself.
3. Great personality cults such as that of iconified dictators and fulsomely lionized leaders and celebrities are sometimes symptomatic of evil influence. People see the success of great movements and popularity of certain figures as signs of God, and therefore authority. Yet by means of doctoring appearances false causes and incompetent leaders can be catapulted in people's minds to divine or divine like status. The status then itself becomes a sign of divine endorsement of the person, so that the people are not only deceived about the given cause or leader, but about the nature of God himself. I don't mean by this that all popular causes and popular leaders are not legitimate, but that "popularity" by itself is no proof of legitimacy.
4. Certain spirit powerful people can make their presence felt for fairly large distances. The power of such presence can be sometimes mistaken as a sign of authority.
5. Certain spirit people have great wealth and other kinds of power at their disposal. This also some take as indubitable signs of authority.
6. Certain spirit people can induce a wide variety of experiences and feelings. They can make you see in your mind and feel things like the radiance of "heaven," or the pure light of "holy" being, when really these things, coming from them, are no more necessarily credible signs of authority than a person flashing enormous sums of cash. Note also how certain secret societies are denoted "illuminati," and how the Scientologists speak of a person being "clear." The light and clarity referred to in such conceptions is, I believe, something often brought about through psychological trickery of spirit people, again manifesting extraordinary kinds of lights and visions to a person. I know in point of fact from personal experience, how some of the most muddle headed and confused people will consider themselves enlightened because they have been shown or had such things "revealed" to them. The same can be said of religious pronouncements or declarations. If one were to suddenly hear in their thoughts "I am the Lord your God who brought you out of Egypt," accompanied perhaps by a vision of distant shining lights, do know there are dishonest spirit people who can cause this to happen, and feel no qualm nor suffer any evident repercussion for doing so.
7. "My mother listen to some of these same spirit people, and she was a good hearted and devout woman. Do you mean to say that she was wrong—and about something so important? Whatever answer you give I cannot accept it."
8. "You can't be responsible for or guilty of what you don't know." People will be encouraged to not know what is going on for exactly this reason. Even more, in some instances, a spirit person can get someone to commit a crime, and then, with that person's permission, "do something to them" to cause them to forget what they did, and or give them what seem like plausible reasons to think that they were somehow "forced" to commit the crime—and therefore are not really guilty of anything.
9. As well as seeming religious, con artist spirit people can easily be irreligious, or else indifferent to religion, tailoring their approach to whomever they are trying to persuade.

A Start

If, as I have now long contended, there are spirit people and these are *the* or *a* primary cause of real (or extreme evil) in the world, what steps or measures can be taken to combat them? The following are some preliminary ideas.

1. Admit to or at least allow the possibility of their existence. Know that something can be known by its effects without it being necessarily "seen" as such, as is the case for example with molecules and atoms. This understood, possible Categories of evidence for spirit people might include:

- a. *Contemporary personal testimonies*
- b. *Historical personal testimonies*

If certain phenomena is encountered which is or may be ascribed to "spirit person," say reports of such as with the spirit person who spoke to the Native American tribesmen prior to the massacre at Wounded Knee, or, to use another example, spirit people who are said to have spoken to Jean d'Arc, these can be cataloged and compared.

c. *Second hand accounts*, that is spirit people as referred to otherwise in history, world literature (including mythologies.)

d. *Otherwise inexplicable phenomena*, as in certain behaviors, such as various instances of incomprehensibly vicious crimes, such as massacres, and comparing these in their similarities and differences to each other.

On the basis of these and perhaps other means of proof, a more cogent and thorough understanding of spirit people (including who they are; what kinds of them there are; where they are located, what their needs and motives are; what their strengths and weaknesses are; etc.) can be arrived at.

2. *Raising public awareness* about the existence of spirit people, and the kinds of threats they can or might pose to an individual and or community, as well as steps one might take to protect oneself against them. As part of such a program seen

from a long-term view, the study of *logic* should be encouraged at an early age, and indeed made a standard part of a child's curriculum along with reading, writing and arithmetic.

3. If the existence of spirit people can be objectively and empirically established, then efforts should be made to explore *the possibility of technology* and or other evidentiary methods or tools (including medicines) which would allow of their (to some extent) being detected and put under surveillance, and, as need be, combated.
4. True evil is something unnatural, and for this reason, that which is *Natural* should be seen as of greater importance and necessity than that which is "unnatural"-- at least as a general rule or principle.
5. If we look to the long term, we might consider ways of *assisting poorer spirit people* who are themselves slaves or victims of more powerful spirit people and who use them to commit crimes. If these poorer kinds of spirit people have no alternative to the way they are made to live, then they will always be there to be used by other spirit people more powerful than themselves, and for nefarious purposes. Aiding such people perhaps assumes a bit much at this point, let alone what steps (outside of prayer) might be feasible. Nevertheless, it is goal that will work both to our own protection as well as fairness and compassion toward these typically wretched and miserable people who are forced into a life of crime (say by their being made to participate in "witchcraft" activities.)
6. Similarly, with respect to the long term, there should be contemplated and considered possible laws and legislation which might be enacted to make explicit what society will and won't permit of spirit people, and what rights they do and don't have as far as society is concerned. For example, a law might be passed in a given state or community that requires that conversant spirit people who are present or guests of one of that community's citizens be publicly identified and licensed, if they are to be granted permission to be present in that state or community. Even if it is assumed enforcing such laws would be somehow impossible with respect to spirit people themselves, nevertheless, such laws could, at minimum, be used as a deterrent or incentive to regular (flesh and blood) persons who, willingly or unwillingly, possibly have potentially dangerous spirit persons in their company.

APPENDIX B

Proof for the Existence of Spirit People

"But the angel of the LORD called to him from heaven and said, 'Abraham, Abraham!' And Abraham said, 'Here I am.'"
 ~~Genesis 22:11

"Fan Chi asked [Kongzi, i.e., Confucius] about wisdom. The Master said, 'Devoting yourself to transforming the values of the common people, to serving the ghosts and spirits with reverence and yet keeping them at a distance -- this might be called wisdom.'"
 ~~Analects VI. 6.22

[Samuel Johnson:] "Yes, Madam: this is a question [i.e., regarding the existence of ghosts] which, after five thousand years, is yet undecided; a question, whether in theology or philosophy, one of the most important that can come before the human understanding."
 ~~Boswell, *Life of Johnson* (1791), vol. 2, p. 232.

INTRODUCTION

A Scientific Challenge

I believe if one stops and considers the matter, some of the most persistent, and, at the same time, pernicious *myths* there ever were are:

1. "There are no spirit people (i.e., 'gods,' devils, angels, ghosts, etc.) or else they are remote from or irrelevant to our life circumstance."
2. "Spirit people, especially such as a 'god' or an angel, necessarily represent a higher and superior kind of life form."
3. "Even if there were spirit people, and especially the powerful kind, science could never detect, track, or identify them."
4. "Tremendous or magnificent power is necessarily a sign of goodness or benevolence. Similarly, if a spirit person can 'titillate' or cause in us feelings of religious rapture, these are an indubitable indication of their kind intentions and benevolence."
5. "Making a point to be honest and rational, even if we are talking about public affairs, is simply one among a number of options or alternatives available to us when we make important decisions and decide matters of policy. Honesty and reason then, and in most instances, are not strictly necessary in ensuring public safety or promoting public welfare."

It is in part for purposes of laying the foundation for effectively demolishing most or all of the above attitudes and assumptions, the work before you was prompted. At the same time, it is, as its title and short length imply, an informal attempt to scientifically establish the existence of "spirit" people. It also serves as an introduction to the topic of spirit people, and which I have addressed at greater length in my book, *A New Treatise on Hell*. Because not everyone is prepared to go through an entire book, this brief paper serves as more convenient means for more busy people to become acquainted with the subject. By spirit people, I mean what are traditionally referred to as angels, ghosts, gods, and demons, to name some of the more familiar kinds. Simultaneously, I want to offer a tentative framework for how such spirit people can or might be understood and classified from a modern and scientific viewpoint; using such traditional nomenclatures as the above for that purpose.

For no endeavor is more important and replete with profound and wide-ranging implications as our concluding that spirit people literally do exist. Indeed, such implications are so tremendous that it could be said to make my task far harder than easier; so much and many pre-established norms and assumptions will be upset or revision required should what I assert prove true. Consider, for instance (and but very briefly), how each of the following studies or areas of endeavor (in no special order) would be affected by such a conclusion (given here briefly and in no special order or sequence.)

a. *Morality and Law*

If spirit people exist then, and based on what else is known historically and elsewhere than they *could* affect people's behavior, and to some extent their culpability. If a person is actually infested with a literal "demon," is it possible that under certain circumstances this could mitigate their guilt? Further, if spirit people exist, and were involved in crime (thinking particularly of organized crime) then this would give a major power to criminal activity of which not only is law enforcement not prepared to deal with, but which they (presumably by and large) don't even know about!

b. *Government and Society*

If spirit people exist, do they interact or influence those who act in government and or who occupy positions of law making and law enforcement? And if so, than it is not hard to see how the integrity of various key governmental and societal institutions, particularly in a democratic state, could be compromised or seriously threatened.

c. *Religion*

If spirit people exist, do they interact or influence those who exert significant influence in the church or other religious community? Can spirit people take on the mantle of divine or heavenly authority, be received as such, and yet who are nothing more than imposters and confidence tricksters? Prior to the Massacre at Wounded Knee in Dec. 1890, for example, a spirit person ostensibly appeared to some of the Sioux, and professed to be or speak for Christ. According to what I am saying this spirit person (assuming him to have been real and not imagined by the Indians) was, and so I would maintain, such an imposter. Similarly, spirit persons who spoke to Jeanne d'Arc (or Joan of Arc), I have contended elsewhere were actual spirit people (not imagined) and also con artists or imposters. In raising this point and using these and like examples, let me make clear, that I am in no way somehow challenging honest religion. Rather, I am merely pointing out that there are certain false and deceiving spirit persons who will pretend to be or represent such, and what tragedies and or calamities have or can result.

e. *Medicine, including psychology*

Various physical, emotional, and psychological disorders and states (including dreams) can be brought about by spirit persons (see my *New Treatise* for an enumeration of some of these.)

Any one or all of these areas can or do affect other branches of endeavor, including science and education themselves, and therefore the existence of spirit people can or could pose a threat to these also.

I am a historian, philosopher, and author, and am not a trained laboratory scientist, nor do I hold a science degree. In a sense, and certainly for some, I speak as a layman, so I make no claim based on my credentials. Instead, I have to rely here more on what facts and arguments I can provide than any ostensible authority in my person.

In what follows, I want to bring together a preliminary checklist of things which will help prove the existence of spirit people. I am very much aware of the limitations and inadequacies of myself as a scientific investigator, let alone as a formal scientific authority. Yet perhaps what I can offer is one starting point for which others, better situated, qualified, and suited than myself, can take the inquiry further. My background in history, literature and philosophy are of great help because often times discussion of spirit people, or at least addressing them, has only been permitted there. I want in no way to make to seem my own claims or testimony carries any kind of special weight or authority. Rather in the true spirit of scientific investigation I want to present facts and arguments which can be independently confirmed and corroborated regardless of who proposes them. With respect to what I have to offer in the way of proof, some proof I candidly admit is more persuasive and compelling than other proof I submit.

After going through this work, some might say there is still not sufficient proof to establish the existence of spirit persons. Even granting this, there is enough I contend at least to warrant *further* and more in depth *investigation*. Because of the limitations of my circumstances; some of what I offer can be better established by others elsewhere. I simply do not have the personnel or resources at my disposal to more fully substantiate all my claims or conclusions. This inadequacy will hopefully be excused if I can at least provide a rudimentary notion or idea that is not only reasonable and plausible, but also probable and better than likely. Such as I am submitting here might not qualify then as hard proof for some, but will, I would at least like to think, serve and act (or help to serve and act) as an empirically justified mandate for additional inquiry, analysis, and testing.

Here it must be understood at the outset that there are some very difficult, indeed in some cases violently difficult, obstacles to a genuinely serious inquiry into the potential existence and nature of spirit people. As I will come to address, for some individuals and groups, spirit persons have been seen as higher authorities to (ordinary) human reason and science. This might for example be said to be true of some Swedenborgians and other Christian and non-Christian denominations. Granting my premise that there are literal spirit people, if such tell or command these religious not to be open, rational, or scientific, the latter will defer to such spirit persons and not do so. Therefore if you go to them and speak on the subject they might deny or be reticent about spirit people, when in point of fact they do know of such; only the way they understand the matter, they are not supposed to discuss them. Nor is the issue merely an academic one for such religious, and your questioning could be taken by (some of) them, and whether rightly or wrongly, as something hostile and impious.

A further necessary caveat is to be consistently rational. Some, naturally, don't need to be told this. Yet it will or will not be surprising to know that others have this idea that it is possible to have an extensive knowledge and understanding of things without being rational, or without answering to reason. If you are or in any way like this, please rid yourself of this attitude, or else cease reading this immediately; as the subject of spirit people cannot be intelligently addressed without an insistence on being rational (and honest.)

Certain spirit people spend not a little part of their time literally leeching onto people and attempt to manipulate their emotions and thinking. Often times this can be done in a very vicious and arrogant way, and which is tantamount to rape. Yet some "regular," that is flesh and blood people, will accept being treated in this fashion by such malicious spirit persons; either because they don't know how to resist or fight off such abuse, or because they acquiesce to it think that's the way things are or supposed to be. If they are conscious that it is a spirit person afflicting or attempting to manipulate them, they might also acquiesce because they see or have been encouraged to see that spirit person or persons as a wiser authority than themselves or other people. This can occur not only uneducated, but also highly educated people.

This problem can be all the more difficult when it is understood that some spirit people, thinking particularly of such that are conversant, are masters of manipulating and brainwashing people. Such spirit persons do not hesitate at brushing aside ordinary human judgment and understanding, including even that of experienced and intelligent professionals, as inherently inferior to that possessed by spirit people. This attitude I would point out -- while it is or may be to some extent true or justified in certain respects and with respect to certain individuals and certain areas of expertise -- is simply often a kind of self-serving propaganda or posturing certain spirit people will adopt so that others will more readily believe everything they say or follow their commands.

Others will have had palpable and overt contact with spirit people, yet will suffer from a voluntary or involuntary kind of amnesia which makes them avoid thinking or being in denial about spirit people, and which ostensibly arises from sheer fear and terror of these people.

Last but not least, some spirit people are very much involved in crime and organized crime, indeed are, in some instances, actually the origin and heads of it. Consequently, one needs to understand that attempting to tackle the subject of spirit people may cause you to run into conflict with organized crime. This is one major reason why there is and has been such a reluctance to address this topic seriously; all the more so when one is reminded that in many instances law enforcement itself will not even bother to combat, or else go very far to combat, organized crime.

1. What is a Spirit Person and what are we trying to prove?

In describing a spirit person, some church Fathers, such as St. Augustine, make reference to an "aerial body." The etymological origin of the word "spirit" relates the term to gas or gaseous. We are then speaking of a kind of person whose bodily substance is, for lack of a better comparison, gas-like, yet which, unlike ordinary gases, retains an essential form and cohesion, united in a (more or less) conscious or thinking personality who both acts and reacts. Herein, I will make reference to a "regular person," in contrast to a spirit person, and meaning a flesh and blood person like ourselves.

Traditional kinds of spirit people spoken of in traditional myth, literature, and culture are:

- angels
- ghosts
- demons
- sprites, or little folk
- "gods" or purported "gods" (the word "devil" itself comes from "deva" or god)

In Chinese lore "dragons" could be considered a kind of spirit "person" manifestation. However, here we will relegate our discussion to the more usual types most people have heard about or familiar with. Some of these types may simply be two different form of what is essentially the same kind of person. For instance, a given spirit person perhaps could be reasonably classified as being both a ghost and a demon, or perhaps both an angel and a ghost. Consequently these kinds of designations I am using on mostly tentative and practical grounds, and need not be taken as hard and fast (or irrefutable) demarcated categories or classifications.

Spirit people otherwise may be considered of two kinds: 1) those who were once "regular" people, such as in the case of a "ghost" who was at one time a regular person, and 2) spirit people who were originally and always spirit people, as is commonly believed or understood to be the case with some "angels."

In addressing this topic one might be forced to have recourse to crude analogies and comparisons. Because we understand one thing or phenomena, yet another thing or phenomena can be understood by means of something that is like it. The two may be alike in a very close or literal way (e.g., a horse and a zebra), or else in an abstract way music which flows like a river or vice versa. In dealing with spirit people one sometimes encounters things without evident parallel; so that, perhaps necessarily, one might employ an analogy to attempt to describe it.

We observed that at the outside, the substance which spirit people are in large part made up of has no better parallel than that of gas. And yet if we knew more about the subject, gas may actually be a very poor or comparison for such a substance. Obviously then there may be an extent to which the comparison is correct. At the same time there may be other respects in which the term is misleading and inappropriate. It is well nonetheless when the information valuable to us leaves much to be desired to allow the use of analogy when addressing the subject of spirit people, though with the clear understanding of the possible inadequacy of such comparisons if insisted on literally.

2. On Scientific Proof

This paper cannot be a dissertation on the scientific method, what the scientific method consists of, and what makes for valid scientific proof. Yet a few things can and should be mentioned here. For we must in some measure ask how does one prove anything? The answer is by means of criteria, or certain measures or certain tests. Both measures and tests are devised or formulated by means of rules.

Science, it could be said, is finding the best explanation for something compared to other possible explanations. To that extent a scientific theory to be valid, must be able to withstand the challenge of alternative explanations which might potentially explain more and better, and or are comparatively less liable to error or uncertainty.

What is accepted as proof depends upon the person, and a given person may accept a scientific claim with different degrees of being convinced or not. As a practical, matter, often what is accepted scientifically is simply a matter of fashion, depending on the scientific community in question. In one community value or legitimacy of a particular scientific claim may have greater weight than that same claim when viewed by another community. One community will view certain facts and reasoning as having greater weight and persuasiveness than they have with another. Cultural and political factors, for example, will make certain scientific claims more acceptable or unacceptable than they would be if those factors were not present. If for instance, people think little of lying or concealing facts which make them uncomfortable this can drastically affect whether a given scientific claim is accepted in a given community as valid or not. Such subjective biases and idiosyncrasies, and their possibility, ought very much be borne in mind when we attempt to address the question of whether or not there are spirit people.

Commonly, the best or most accepted kinds of scientific evidence or proof are:

--*Testable proof*. Someone makes a claim that such and such an event or phenomena will or can be repeated if certain circumstances are in place. So, for example, if we say go to such and such a location at four o'clock, and you will see a ghost, and we can repeat this procedure (and then see a ghost at the location), this would be testable proof; that, among other conclusion we might draw, tells us that there is such a thing as a ghost. Nonetheless, as compelling as "smoking gun" evidence is, it is useless without some amount of deductive and inductive inference.

--*Deductive and Inductive inference*. Often times in science we know something not because we see it, or whatever it is, but we deduce it based on its effects. Atoms and molecules are, for instance, not "seen." Rather their existence is deduced based on other observable and measurable phenomena. Such deduction is further scrutinized to see whether one explanation is more consistent with observable facts, testimony, and sound reasoning, than an alternative explanation. We have an established effect or effects, and we then ask now what caused or accounts for them? Deductive and inductive inference is then applied to analyze and weigh possible alternative explanations. With out such applications, mere sensation and or description of phenomena is inadequate to establish a scientific claim.

3. Attempting to Prove the Existence of Spirit People

What can be collected in the way of evidence for the existence of spirit people will (I think it can be easily seen) understandably vary in its persuasiveness and weight as proof, and people will tend to view various "evidence" differently. I myself have had direct, immediate and prolonged contact with spirit people on a number of separate occasions, and need no convincing. However, others of course have not seen or had direct contact with spirit people (at least in a way such that they were aware of them), and so it is necessary for me to make my case to such people. If we cannot prove the existence of spirit people based on what follows, it is again my hope that we can at least establish their plausibility, and the feasibility and worth of a more full and in depth investigation, including approaches to the subject which are not covered here.

a. Historical and Cultural Evidence

It is possible that by looking into and exploring various traditions and beliefs in myth, literature, and religion from around the world, to find some common patterns, and evidence for such phenomena and which is independently arrived at. Take for example the notion of "ghost" itself. It would be hard to imagine a culture ancient or modern anywhere around the world that does not have some notion of a ghost and what a ghost is. How is this possible if a ghost is merely the product of psychology or the imagination? The very prevalence of the idea, suggests that there is something to it, and it would be worthwhile to collect what we can on the subject as it is found around the world and compare peoples' various different notions and conceptions of what a ghost is, and what kinds there are. How are these notions similar? How are they unlike? While I won't do much of this here, I have made at a rudimentary attempt at such in my *New Treatise on Hell* (to which I would refer you.) To illustrate, the idea of there being an underworld, or nether region(s), is found in ancient Egypt, India, China, Greece, Persia, and Greece. The question then becomes how are these notions identical or alike? How is it possible for such diverse cultures to have seriously embraced an idea that is supposedly so completely fictitious? Either then it is fictitious or else there is an under or outer world in external (as opposed to imaginative) reality. It cannot be both altogether fictitious and not. Yet who yet has seriously attempted to put this question to the test?

b. Contemporary Evidence

In looking to contemporary or modern culture we encounter claims for ghosts (using them for simplicity sake as representative of spirit people generally) that are oftentimes backed with very specific individuals and their testimonies, such

as official police reports. There are people alive to day who we can go and speak to who claim to have seen ghosts. Now granted we know some of these claims to be hoaxes or misinterpreted phenomena. Yet is not at all clear that all are such, and it would thus again be worthwhile to collect different stories and analyze and compare them for common patterns; especially if it is possible to gather stories or accounts from around the world to attempt such. The more widespread our information base, the more easy it would be (assuming for the sake of argument there are spirit people to begin with) to establish the reality of a given phenomena or occurrence on the basis of independently arrived at evidence. If we say, for example, there are *not really* any such thing as ghosts, what alternative cogent and compelling explanation can be offered can be put forth to account for people's claiming that they have seen or encountered them? To my knowledge no such specific and compelling explanation has come forward yet. Instead, based on my own experience, what we find is that those who deny the existence of ghosts say that those who say that those who believe in their existence are people who are somehow delusional. Yet if delusional, exactly when and how do such delusions arise and occur, and among people from around the world no less?

c. My Personal Testimony

It will not be surprising that much of my own conviction of and about the reality of spirit people, as well as in part my motive for proposing a serious attempt at proof them, is my own personal experience. I have seen, met, and conversed with them on many occasions, beginning in the Spring of the year 2000. Prior to that, while I had accepted the possibility of spirit people, I had only an abstract and vague notion of them. In both my *New Treatise of Hell* and "Narrative" I speak at some length about spirit people and my personal contact, and I would refer you to those writings, available for download at:

<http://www.gunjones.com>

for my more in depth testimony. Here, however, I would like bring up a couple points of interest in the way of how my personal experience can be objectively confirmed.

As I make note of in my *New Treatise*, some spirit people, like any people, are sometimes fond of gossiping, and relating old stories as well. The following are a few historical anecdotes I have heard from some of them, though without venturing to give you any exact assurance as to their veracity.

* The original Simon the Magician in some way betrayed the apostle Philip, after Philip tried to help him, and this resulted in the latter's martyrdom.

* A Simon the Magician or ghost-sorcerer of some sort or another followed Burgoyne's army. Burgoyne knew of this (evidently had seen him) and did not want him around but could not get rid of him. During the second battle of Saratoga this ghost or someone working for was able to maneuver Gen. Simon Fraser to the position where he was felled (reportedly) by Timothy Murphy's rifle ball, thus in this way indirectly causing Fraser's death. The spirit person responsible for this did not want this known however so that I tell you this against his wishes (I didn't invite his story to begin with by the way so I don't feel especially bound to oblige him.)

* George Washington was visited and bothered by spirit people shortly before he died.

* Spirit people deceived the Union commanders at Chancellorsville, and some Union officers blame (not blamed) this interference for losing what would have been a great victory.

* Phil Sheridan tried locking a (full size) demon in a closet one time. What this achieved or what came of it I don't know, but I take it the story was related to me as something intended to be funny.

* The Unknown Soldier (buried in Arlington) did not want to be the unknown soldier, as he has a name and family like anyone else.

And there are many other similar stories I could relate.

The question I raise now then is this. Did I imagine or dream these stories or did I in fact hear them from spirit people as I claim? If the former, what could possibly account for the logic and historical consistency of narrative accompanying such a hallucination or dream? My knowledge of the battle of Chancellorsville, for example, is very meager. And yet somehow in my "dream" I have attributed a certain attitude and behavior on the part of some of the Union officers there. What psychological explanation could realistically and specifically account for such a delusion? It would be easy for someone to say I imagined all this. But if so, give me a sufficient and convincing explanation as to how such imagining is possible. I defy anyone to do so. And if I did not imagine or hallucinate these anecdotes, and unless I am lying, these stories cannot but be convincing proof that spirit people really do exist.

The same is true of other strange and peculiar phenomena I describe in both my *New Treatise* and "Narrative." If what I recount there is not true as I relate it, I challenge anyone to provide a cogent and plausible alternative explanation(s).

Other sorts of evidence I would submit as proof of spirit people are as follows:

* Attempt to discuss spirit people seriously with educated people and see what kinds of reactions you get. What I can now tell you will most likely encounter is a summary dismissal, if not overt ridicule and hostility of the idea, and devoid of impartial and thoughtful reasoning.

* Try joining my "Spirit People and Science" discussion groups at either Yahoo groups or Face Book. See if it is even possible to do this. While I won't insist here that if you attempt to sign up and are then prevented or denied doing so that this is incontrovertible proof of anything, I would nevertheless suggest that the cause is related to certain regular people who are determined to prevent serious discussion of the subject. Similarly, and if it is possible for you, try coming to visit me at my home at 1604 N.W. 70th St., Seattle (Ballard), Washington. Despite innumerable appeals via e-mail, the internet, and phone, for

people to do so, and for a number of years now, only one person, a police officer, has come to my house to hear or become acquainted with my story and claim. One would think that making known a purported haunted house would have been enough to have attracted some people out of curiosity. But again, and for a number of years now, not a single person, aside from the aforementioned police officer, has come to look into my situation or claims.

4. Eviology, or the Science of Understanding Evil

Another way of approaching the issue for and against the existence of spirit people is the question of evil. Put another way, can studying Evil (as in, for example, willful and unjust maliciousness of an egregious and extreme character), be a way of establishing the existence of spirit people? From whence does excessive and unnatural hatred, cruelty, and belligerence spring? Can the *effect*, in this case “Evil,” be traced to an ultimate *cause*, and could spirit people be that cause? To be blunt, and allowing for some relatively small technical qualification or slight modification, I certainly do believe this to be the case. Yet since what follows is written more in the way of theorization and philosophical speculation, I hesitate to offer it as proof of spirit people as such. What instead I intend to do is to suggest or argue that if we attempt to account for why “Evil” or extreme evil (as in deliberate maliciousness and cruelty, for example) exist, spirit people is the best explanation possible. In what follows, some will perhaps understandably take exception to my assuming spirit people, while attempting to prove their existence. My excuse for this is to present a possible hypothesis that will best account for evil and why it exists, and in order to do this I find it worthwhile to offer a theoretical scenario that can then *afterward* be considered, accepted, or rejected as an explanation that applies in reality, whether as an explanation of Evil and or as additional proof of the existence of spirit people.

In *Paradise Lost*, Milton uses the figures of Satan and Death (joined by Sin), as the ultimate manifestations of evil. Going by these figures of personifications we might say that the purpose of evil is to control and or destroy. As control or destruction, of themselves, are not always thought of as evil and unnatural, when we speak of evil, we mean control and destruction that is peculiarly unjust and extreme. Though we might fine tune the argument to ask “are not all attempts at control evil,” or “is not all destruction evil,” here, for practical purposes, I simply mean evil as in an atrocity, a massacre, torture, or other vicious and heinous crime. Granted we might speak at length as to what constitutes evil. Yet, for brevity’s sake, we will assume that by evil we mean the most extreme kinds of crimes, using “Evil,” that is with a capital “E,” to denote this sense of the term.

When we hear or read stories about some horrible murder the typical interpretation is “well, this person (who did it) must be crazy.” Perhaps in a given instance this view might be refined by pointing to some physiological or chemical malfunction. Some times an explanation is attempt by making reference to a dark side or that man has a dark side.

Yet darkness of itself does not seem to be necessarily either bad or good. Rather it becomes bad when it becomes a place for evil to conceal itself. Speaking of darkness then as a metaphor for evil, it can and has been likened to disorder and chaos. With respect to a chemical or physiological malfunction it is easy to see how these can be taken as some form of disorder or breaking up of order. Time and chance are often pointed to as the cause of something breaking down, but are these real or merely accidental (or else apparent) causes? Yet what is breaking up this order, chance circumstance or deliberate intention? It is true we could speak of an occurrence of real evil (in its effects) as being the result of folly or negligence. But such would, I think, be the exception rather than the rule as the more usual and predictable incipient cause of actual Evil. If we grant that there are spirit people, and such with bad or criminal intentions toward us, does it not seem to be the case that this best explains why there should be violent and malevolent disorder? Where else further could disorder be more specifically traced to?

Now natural breaking down of order, to use a few obvious examples, we see take place in geographical-scale convulsions such as a volcano, typhoon, or earthquake. With water there can be said to be an inherent and regular breaking up in as much as their molecules move and shift so easily, likewise light and fire. With things of geological nature movement is also always present, yet such usually occurs more slowly and gradually.

When life is broken up it is either to replace something wearing out (and what is wearing it out?), or by another life breaking it up, say to eat it. Now truly Evil-causing spirit people could be seen as an all consuming and or enslaving force. Yet life for such is often so very different than it is for the rest of us, even other spirit people. They seem to draw their view and strength of life from an order that is quite distinct from natural life, yet with connections to our own which permits them to invade our midst.

If this order of theirs is not natural, on what might it be based? Conjecturally speaking, it seems to spring from an evidently ancient way of thinking which sees destruction as the superior state of things. Why take such a position? Is it not contradictory?

Perhaps their response would be to say that if one were the greatest destroyer one would be the greatest person in the universe, or at worst second. On these grounds then they then understandably seek, by means of fear, bribery, and or deception, to get others to aid them. Of course we commonly find collaborators with the exponent of such a view to deny that there really is a dark side, except in story and pop culture. This I personally take as being done to avoid their or its being scientifically examined in order that they or it may be that much more free from attack.

Evil (as in willful maliciousness) requires Good, but not vice versa. Therefore it is false to say Evil is a necessary or complementary opposite to Good. Now some might think this is merely an academic point. Yet there are some people in this world who do think Evil is necessary adjunct of Good, and that the latter somehow could not exist without the former. Moreover, others not bothering to reflect on this, are mentally manipulated into adopting such a belief, with some sometimes horrendous or even fatal consequences. If science is going to effectively study and examine evil, one of the very important

points it is going to have to address is how more ordinary and ostensibly respectable people are got to agree with or go along it. One reason for there doing so is unthinkingly accepting the (contradictory) idea that “evil” is somehow a necessary or positive good. Such a belief, I maintain, has its origin with certain spirit people.

One possible symptom of such a sickness, paradoxically, is that the person denies that Evil even exists. Furthermore, says this way of thinking, if you do not pay tribute to Evil, you will not be able to live your life. For this reason, many people pay tribute to Evil, and see it both as a high authority and the ordinary course of things, perhaps even give up their own child in sacrifice to some monster. This then is why real Evil occurs.

Chrysippus, the Greek philosopher of the 3rd century B.C., tells us that nothing is bad per se; only how it is used makes it so. Yet while this is or may be true of just about anyone and anything, logically, this cannot be true of Evil itself. We should add here then that it makes no sense to speak of Evil being a good or a potential good just like anything else in the sense Chrysippus means. We have that much less reason therefore to accept the aforementioned way of “thinking” -- at least if we are rational, of course.

Going on what I have written about spirit people elsewhere, thinking especially of my *New Treatise on Hell*, if we assume there are spirit people, does this not best account for the occurrence of Evil? And if this is incorrect, what alternative theory is available that is superior to it that is more rationally coherent and more consistent with the facts? That Evil, and again I mean very powerful and extreme evil, exists and has and does occur is undeniable. What is hitherto been lacking in scientific understanding is an explanation from whence it arises. The assumption of spirit people best allows for such. In establishing that spirit people exist, we can best explain Evil, and on that best attempt a cure and remedy for it.

If we were to ask the question, “how does one acquire good” we might come up with the following:

- a. By receiving it as a gift (e.g., God and Nature’s gift)
- b. By working for it (this would possibly include asking others for it, or also freely giving good, i.e., generously and without condition, as a means of obtaining good)
- c. By stealing it or otherwise acquiring it illicitly

If one were to increase the amount of good they could obtain, b. and c. would seem the only alternatives. Certain religious can get an infinite amount of good out of what God has already given. But leaving this question and this sort of person aside, most will either work or steal what’s good in order to increase what they have of it. This is true of societies as well as individuals, and some societies might in fact place a greater importance on stealing good than working for it. Some who work for good will consider stealing to include taking unfair advantage of animals and the environment. Others will not, and will not think taking advantage of animals or the environment stealing.

Now one thing to observe about the stealing sort of person or stealing community is that there are some real monsters in this world when it comes to stealing or obtaining good (or goods) illicitly. And a certain custom or mentality is adopted in some realms where the one who steals the most, gets the most good. One of many drawbacks one might mention about such is that this could make the worst, most hateful criminal, materially, the most wealthy person. As a result, the most stinking and odious person could be the one who ends up possessing the most good in such an order, and possibly as a result, the power of governing itself. Hence some will think that work is the best way to obtain the most good, otherwise, even if we somehow obtain more good doing things the other way, our evils will increase dramatically as well, thus making the possession of more good nugatory, or worse, self-defeating.

In consequence of this, Evil can be made to seem as a justified, or for some even necessary, way of acquiring good. While there is nothing in this viewpoint that *requires* (as such) that spirit people be invoked to account for it, nonetheless I raise this point to suggest to you that including spirit people in the explication of it makes that explication most consistent with the facts.

ADDENDA

The physicality for spirit people can be described or characterized this way. Imagine a jar filled with paint. Now what most spirit people, if not necessarily all (since some are very weak and or tiny), can or could do is put their finger in that jar and then make a mark on a wall with the paint. In the case of certain others, much more than this; including writing or depicting a figure is possible -- depending on how much energy they have available to them or at their disposal, either of themselves and or from someone else. In this sense, spirit persons such as we think of when we speak of ghosts, angels, or devils consist of a palpable and physically measurable composition and being; which, as best we can tell, largely partakes of a gaseous like substance, yet a gaseous like substance than is honed in such a way to give it a potentially remarkable force and effect on other physical bodies -- again depending on the amount of energy with which it is infused.

APPENDIX C

Excerpts from *The Life of St. Anthony* by Athanasius of Alexandria,

In quoting these extracts from Athanasius’ Life of St. Anthony I would like to point out that I was unacquainted with the work until after I had written “How to Fight Hell” and its Supplement. What is particularly interesting then is to have found similar observations and conclusions reached independently on these same topics.

19. [St. Anthony:] ‘Wherefore, children, let us hold fast our discipline, and let us not be careless. For in it the Lord is our fellow-worker, as it is written, “to all that choose the good, God worketh with them for good.” But to avoid being heedless, it is good to consider the word of the Apostle, “I die daily.” For if we too live as though dying daily, we shall not sin. And the meaning of that saying is, that as we rise day by day we should think that we shall not abide till evening; and again, when about to lie down to sleep, we should think that we shall not rise up. For our life is naturally uncertain, and Providence allots it to us daily. But thus ordering our daily life, we shall neither fall into sin, nor have a lust for anything, nor cherish wrath against any, nor shall we heap up treasure upon earth. But, as though under the daily expectation of death, we shall be without wealth, and shall forgive all things to all men, nor shall we retain at all the desire of women or of any other foul pleasure. But we shall turn from it as past and gone, ever striving and looking forward to the day of Judgment. For the greater dread and danger of torment ever destroys the ease of pleasure, and sets up the soul if it is like to fall.

22. ‘First, therefore, we must know this: that the demons have not been created like what we mean when we call them by that name for God made nothing evil, but even they have been made good. Having fallen, however, from the Heavenly wisdom, since then they have been groveling on earth. On the one hand they deceived the Greeks with their displays, while out of envy of us Christians they move all things in their desire to hinder us from entry into the Heavens; in order that we should not ascend up thither from whence they fell. Thus there is need of much prayer and of discipline, that when a man has received through the Spirit the gift of discerning spirits, he may have power to recognize their characteristics: which of them are less and which more evil; of what nature is the special pursuit of each, and how each of them is overthrown and cast out. For their villainies and the changes in their plots are many. The blessed Apostle and his followers knew such things when they said, “for we are not ignorant of his devices;” and we, from the temptations we have suffered at their hands, ought to correct one another under them. Wherefore I, having had proof of them, speak as to children.

23. ‘The demons, therefore, if they see all Christians, and monks especially, laboring cheerfully and advancing, first make an attack by temptation and place hindrances to hamper our way, to wit, evil thoughts. But we need not fear their suggestions, for by prayer, fasting, and faith in the Lord their attack immediately fails. But even when it does they cease not, but knavishly by subtlety come on again. For when they cannot deceive the heart openly with foul pleasures they approach in different guise, and thenceforth shaping displays they attempt to strike fear, changing their shapes, taking the forms of women, wild beasts, creeping things, gigantic bodies, and troops of soldiers. But not even then need ye fear their deceitful displays. For they are nothing and quickly disappear, especially if a man fortify himself beforehand with faith and the sign of the cross. Yet are they bold and very shameless, for if thus they are worsted they make an onslaught in another manner, and pretend to prophesy and foretell the future, and to shew themselves of a height reaching to the roof and of great breadth; that they may stealthily catch by such displays those who could not be deceived by their arguments. If here also they find the soul strengthened by faith and a hopeful mind, then they bring their leader to their aid.

26. ‘Wherefore the prophet sent by the Lord declared them to be wretched, saying: “Woe is he who giveth his neighbors to drink muddy destruction.” For such practices and devices are subversive of the way which leads to virtue. And the Lord Himself, even if the demons spoke the truth,--for they said truly “Thou art the Son of God” --still bridled their mouths and suffered them not to speak lest haply they should sow their evil along with the truth, and that He might accustom us never to give heed to them even though they appear to speak what is true. For it is unseemly that we, having the holy Scriptures and freedom from the Savior, should be taught by the devil who hath not kept his own order but hath gone from one mind to another. Wherefore even when he uses the language of Scripture He forbids him, saying: “But to the sinner said God, Wherefore dost thou declare My ordinances and takest My covenant in thy mouth?” For the demons do all things --they prate, they confuse, they dissemble, they confound--to deceive the simple. They din, laugh madly, and whistle; but if no heed is paid to them forthwith they weep and lament as though vanquished.

27. ‘The Lord therefore, as God, stayed the mouths of the demons: and it is fitting that we, taught by the saints, should do like them and imitate their courage. For they when they saw these things used to say: “When the sinner rose against me, I was dumb and humble, and kept silence from good words.” And again: “But I was as a deaf man and heard not, and as a dumb man who openeth not his mouth, and I became as a man who heareth not.” So let us neither hear them as being strangers to us, nor give heed to them even through they arouse us to prayer and speak concerning fasting. But let us rather apply ourselves to our resolve of discipline, and let us not be deceived by them who do all things in deceit, even though they threaten death. For they are weak and can do nought but threaten.

35. ‘When, therefore, they come by night to you and wish to tell the future, or say, “we are the angels,” give no heed, for they lie. Yea even if they praise your discipline and call you blessed, hear them not, and have no dealings with them; but rather sign yourselves and your houses, and pray, and you shall see them vanish. For they are cowards, and greatly fear the sign of the Lord’s Cross, since of a truth in it the Savior stripped them, and made an example of them. But if they shamelessly stand their ground, capering and changing their forms of appearance, fear them not, nor shrink, nor heed them as though they were good spirits.

37. ‘And let this also be a token for you: whenever the soul remains fearful there is a presence of the enemies. For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, “fall down and worship.” Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called. But the Lord did not suffer us to be deceived by the devil, for He rebuked him whenever he framed such delusions against Him, saying: “Get behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” More and more, therefore, let the deceiver be despised by us; for what the Lord hath said, this for our sakes He hath done: that the demons hearing like words from us may be put to flight through the Lord who rebuked them in those words.

43. 'And for your fearlessness against them hold this sure sign--whenever there is any apparition, be not prostrate with fear, but whatsoever it be, first boldly ask, Who art thou? And from whence comest thou? And if it should be a vision of holy ones they will assure you, and change your fear into joy. But if the vision should be from the devil, immediately it becomes feeble, beholding your firm purpose of mind. For merely to ask, Who art thou? and whence comest thou? is a proof of coolness. By thus asking, the son of Nun learned who his helper was; nor did the enemy escape the questioning of Daniel.'

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Though the greater intensity of these things has subsided, they do still go on. I am in fact a defacto hostage, and am being denied my right to an attorney with regard to more mundane crimes perpetrated against me. The Seattle Police, the local Catholic Church, the King County Bar association, have all refused or been unable to afford me help, and indeed have been acting in cooperation with regular people connected with Hell, indeed in particular circumstances, in the most flagrant and criminal way. And I am not talking about these witchcraft things, but regular crimes. If you don't believe me, try writing or calling me and see if you can even contact me. Most of my e-mail, regular mail, and phone have been shut down now for month, even though I had my home broken into times numerous, pets sadistically murdered, computer vandalized, food poisoned. I have been repeatedly been denied an attorney, nor would the King County Bar Association even recommend me one. The idea is to discredit and marginalize me, lest some of the community respected citizens be implicated in some very serious crimes, and because unlike many people I *can* explain these things. There have been so many crimes been going on these past years by these maniacs, including attempted murder, that it would take a book to write about them; which I may get around to doing one of these days, difficult as they make it for me. If you write me via the regular mail on this topic and your letter is serious I promise to send you a response. Indeed, if you write me certified mail and don't get a reply you should contact the postal authorities as it will mean your letter was never delivered and the U.S. mail interfered with.

I ask people also to write the Catholic Archdiocese of Seattle and request that they look into my claims and situation. I have been trying for some years to contact Father Michael Sweeney of Blessed Sacrament Parish, located in the University District of Seattle, but without success. Father Sweeney I know to be an intelligent and conscientious individual, and I would like, with his permission, to speak with him on these matters. Yet others have kept me from being able to reach him, though a number of years back I was able to speak with him without any difficulty.⁵⁵

I am the author of *Mabel Normand: A Source Book to Her Life and Films* (see website at <http://www.mn-hp.com>), have appeared on Cable TV, "E!" Entertainment Networks "Mysteries and Scandals" program (see installment on Mabel Normand). I am a long-time student of philosophy, literature and history, and am also subsequently the author of *Christ and Truth*, book on epistemology, titled *Peithology*, and, as well, a separate work *Calendar and Record of the Revolutionary War in the South: 1780-1781*. These can all and more of my writings can be obtained at <http://www.gunjones.com> or http://www.scribd.com/wsherman_1

My personal, political situation unfortunately continues. Since making that paper available, I have received no regular mail or phone calls relating to it. I did receive less than half a dozen e-mails, yet only one of these e-mails was from a person willing to discuss these things in a disinterested and objective way. Some have acted as though my situation were no big deal. In truth what I have been through the past number of years is one of the most brutal and sadistic experiences a person could possibly go through. So much so, that even if you gave me the benefit of the doubt, you could not begin in your most far fetched imagination to comprehend the pains and horrors I have been forced to "sup" at the hands of these monster men and their accomplices.

Any help or support you might be able to lend, in whatever shape or form, would be most appreciated.

⁵⁵ At the time this was written, Father Sweeny was the pastor at Blessed Sacrament, but is presently (Jan. 2014) the president of the Dominican School of Philosophy and Theology, Berkeley, CA. Nevertheless, my last attempts to contact and receive a formal reply from him he has effectively refused (on one occasion he actually hung up on me without advanced warning.) Consequently, I respectfully request, and in the interest of honest truth and fairness, he write or call me (or visit) to discuss my situation and claims; and as I have previously spoken of and raised with him.